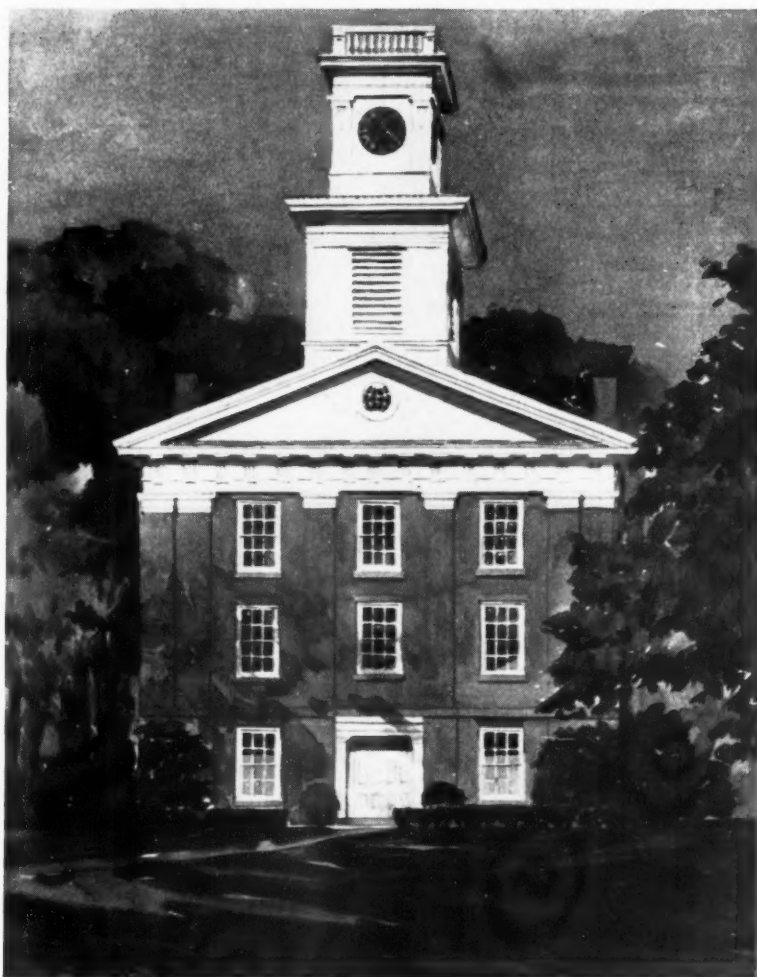


*Twenty-Fourth Year of Publication*

# Church Management



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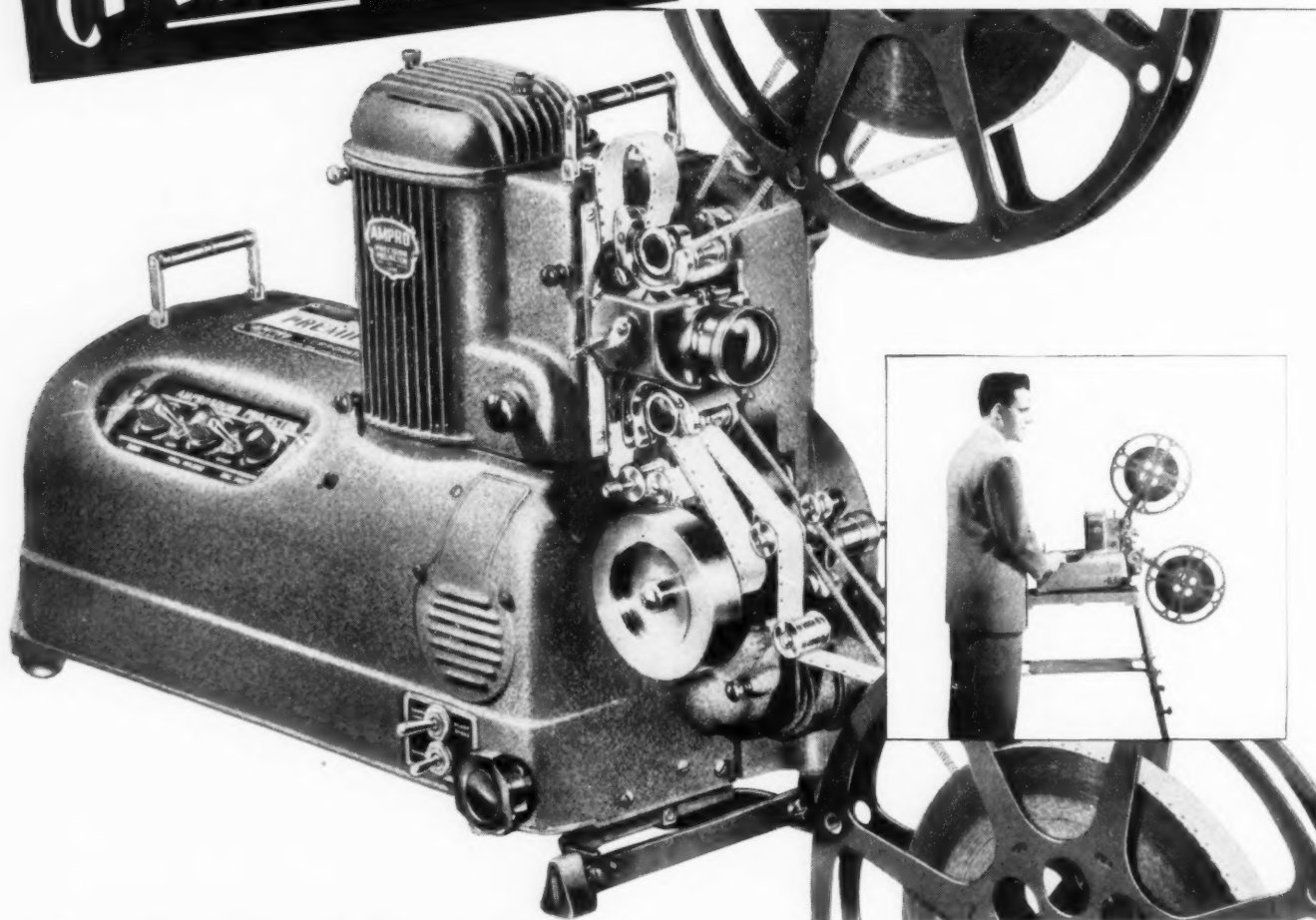
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• *Volume XXIV* •

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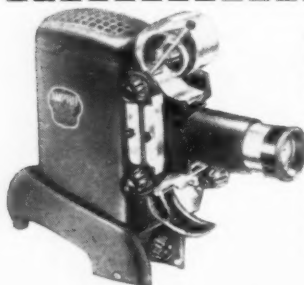
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## Selected Short Sermons

By Earl Riney

A man's character has to be greater than his environment to rise above it.

\* \* \*

A million noble thoughts are better than a million dollars in the bank.

\* \* \*

Nothing adds up if you are not happy.

\* \* \*

We dare not run to God to wipe away by miracles the effects of our human misdeeds.

\* \* \*

We human beings not only confront values: we embody them, incarnate them, channel them.

\* \* \*

Even if you are as smart as you think there's always somebody just a little smarter.

\* \* \*

It always pays to look where you're going even if it takes an instant longer.

\* \* \*

Big men pay no attention to petty critics. That is the sign of their greatness.

\* \* \*

It is clear that the best and surest way for a man to do good to himself is to do good to others.

\* \* \*

Faith springs up simultaneously with the prayer, and is the springboard that sends petition winging to its mark.

\* \* \*

Talk in a clear and level tone of voice. Don't get excited and run up and down the scale of vocal emotion. Do not mumble or slur.

\* \* \*

Allowing your mind to become tainted or polluted by hatred is inviting self-destruction by self-poisoning. In a sense, suicide.

\* \* \*

Everything you say, everything you do, creates impressions upon other people—and whether these are good or bad depend on you.

\* \* \*

The tendency to respond to the salutation "How are you?" as though it were meant literally, should be controlled. Don't talk about your indigestion: "How are you?" is a greeting, not a question.

\* \* \*

Marriage resembles a pair of shears, so joined that they cannot be separated; often moving in contrary direction, yet always punishing anyone who comes between them.

## Prayer and You

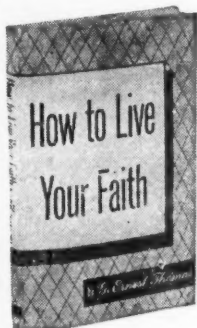
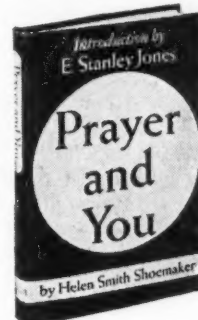
by Helen Smith Shoemaker

In the Introduction E. Stanley Jones writes: "Helen Shoemaker has helped us in this little book to deepen the spirit of prayer within us. No one can read it without echoing the request of the disciples: 'Lord, teach us to pray' . . . This book will quicken those who come in contact with it—and quicken where it counts."

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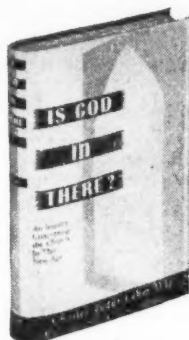
Belief is not enough—"the devils also believe, and tremble." As Christians we must translate belief into action. But how can we do that? How can we pray to change things? How can we put faith to work so as to overcome worry and fear? How does it help us to face life and death? These and many other questions which perplex the searcher after truth are answered in *HOW TO LIVE YOUR FAITH*.

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## Is God in There?

by Charles T. Leber

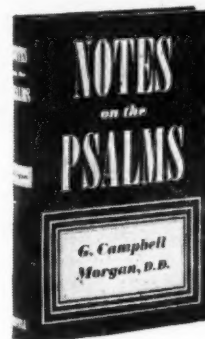


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### THE EDITOR'S DRAWER

#### Who Isn't One?

My friend Salami came in after a sleepless night.

"Who can sleep," he asked, "when one knows that the president of the nation is a communist?"

"Just wait a minute," I said. "I have heard President Truman accused of many things. But I never before heard him called a communist."

"It is right in the paper, here," said Salami.

He showed me the front page. A line in a foreign correspondent's report was underscored. It said:

"The program of the communists is to confuse and bewilder."

Then Salami turned to the editorial page. The leading editorial had this caption:

"President's vacillating policy breeds confusion."

"They are one and the same thing," said friend Salami as he refolded the paper. "Just what can we do when one's own president is a communist?"

William H. Leach.

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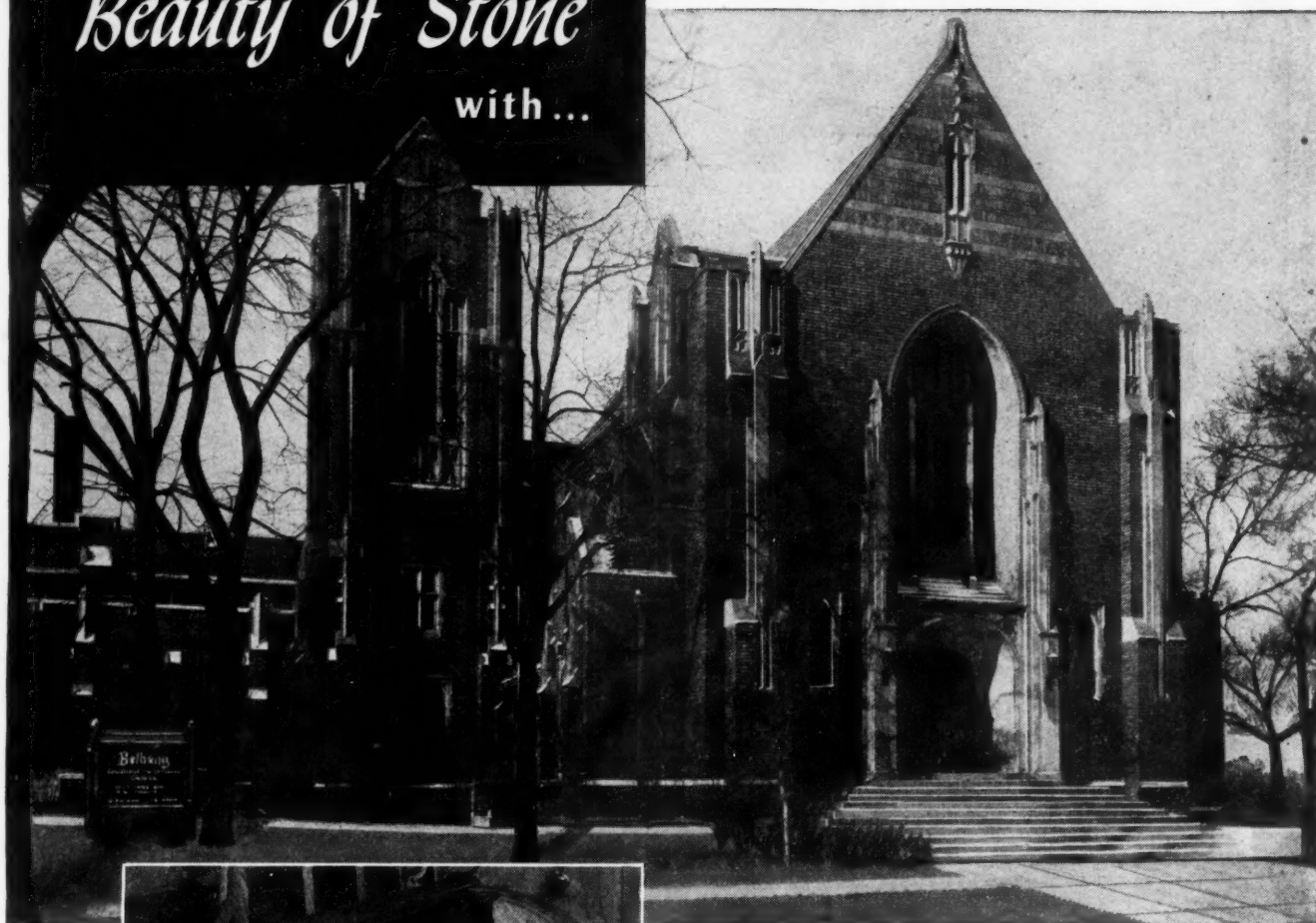
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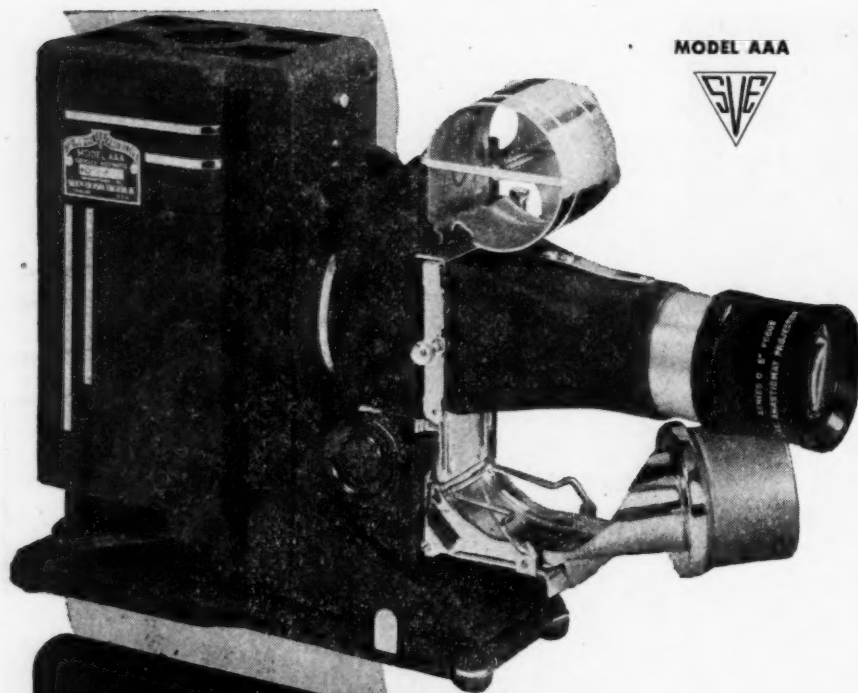


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## Ministerial Oddities

Collected by Thomas H. Warner

A large display ad appeared in the Tyler (Texas) Morning Telegraph. The heading read:

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Subject: "Living Too Close to Hell."

\* \* \*

Central Church of Christ, Buffalo, was entered by a burglar who took an altar candlestick and several dollars from an offering box. On an outdoor bulletin board the pastor put this announcement: "If the person who burglarized this church Thursday night will contact the pastor he will receive important news." According to the pastor the news was this: "If we confess our sins he is faithful and just to forgive us our sins."

\* \* \*

The rector of the church at Carlton, England, told his congregation that the broadcasting of a curfew from the tower had resulted in a summons to appear in court. Railwaymen had a notice served on the rector calling upon him to discontinue the "nuisance" of broadcasting the curfew, and complaining that it interrupted their sleep.

"The offense with which I am charged," the rector told his congregation, "is that of broadcasting a curfew in memory of the men who died for human freedom. The curfew has taken the form of the recording of two hymns at 6:30 each evening. This takes eight minutes, and is deemed a violation of a by-law."

\* \* \*

A minister seeking a new position, advertised as follows: "A few grey hairs? Yes, and perhaps also a few gray brain cells. If this be doubtful, he has at least a Phi Beta Kappa key, and a Ph.D. degree. Above all he has a genuine love for humanity and an abiding faith in the God of our Fathers. Interested in guidance, faith healing and education of the heart."

\* \* \*

A post card from Canton, Ohio, sent to ministers, contained this announcement: "A great many clergymen will be able to think more clearly—think faster—and feel perceptibly better intellectually—even after giving the hair and scalp the first application of Oriental Flesh-Food and Oriental Skin-Tonic."

\* \* \*

"Your Good Morning Church," Ar-  
(Turn to page 14)



# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIV  
NUMBER 7  
APRIL, 1948

## *Before the War Starts*

**W**E have been hoping against hope that the next world war would be far, far away. But war clouds are gathering. Men who know a lot more than the editor of *Church Management* insist that the conflict is near. Perhaps they are right. We are definitely worried.

There are many things which enter the war picture. There is, of course, Russia. There is, also, Palestine. And there is decadent imperialism hanging to its shrinking shreds of power. There is stupid, uninspired leadership in our own land.

If the United States goes, at this time, into another war it will be difficult to make the people believe in the righteousness of the cause. It will be hard to drum up enthusiasm for allies such as Turkey, Italy and Greece. The smell of oil will curb the social issues of the east. It will be a dirty, bloody war of power politics and that is just about all.

But if we must fight another war there are some things which must be done before the conflict starts. We live so close to the last two tragedies that we surely can remember to profit from the mistakes which have been made. Here are some things we suggest. We believe that they are all possible.

Have universal conscription. We are not referring to the so-called universal military training for which politicians cry. That does not begin to touch the problem. We believe that the cost of the war should be more equitably distributed than in the other conflicts. Conscript men and women of military age for personal service. But, likewise, conscript business, machines, natural resources and labor. It will be a life and death struggle and half-way measures will not do.

There is no just reason why the youth of the land should make the greatest sacrifice. If we must fight a war let's be honest about it.

Get rid of the social hypocrisy in which the soldier who faces the enemy gets sixty dollars a month while the man who works in the shop gets twenty dollars per day and the capitalist gets millions. If the nation has a right to ask its citizens to give their lives it surely has the right to divide the cost of the conflict.

Glamor and profits have been the twin exponents of war. Glamor has definitely passed out. Profit is still a live personality. It has caused more social disruption than any other force of war time. It is time for an intelligent democracy to make war commercially unprofitable.

When we once get into a conflict the urgency of the situation controls every action. Then there must be production, production, and production. There will be, of necessity, conscription, conscription and more conscription of man power. Then we will have to do everything to win. The time to set up these face-saving social features is now, before we are in the war.

Where is the statesman who is courageous enough to stand before organized labor and profits-hungry industry and declare that in case of another world war we will have universal conscription? If there is such a one he is not very vocal at present. But he may appear. Stranger things have happened.

## *What Shall We Do About Week Day Religious Education*

**C**HURCH MANAGEMENT was not surprised with the decision of the Supreme Court which ruled that the classes in religion held in the school of Champaign, Illinois, violated the constitution. We would not have been surprised if the decision had gone the other way. The separation of church and state is not a clearly defined line. There are

(Turn to page 82)

# Personal Qualities of the Pastor-Counselor

by John Sutherland Bonnell

THE character and personality of the counselor is of such importance that the highest good of the consultant can be achieved only as the therapist is motivated by higher impulses than the inflation of his own ego, or by materialistic methods and ends even though employed with scientific skill.

Dr. C. W. Saleeby, the British eugenicist, in *Worry: The Disease of the Age* emphatically stresses the importance of the role of the physician as he enlists "the patient's mind upon the side of the forces that make for life and recovery," and he adds: "Again, the proportion of disease that is entirely nervous in origin and nature is yearly increasing in civilized communities, and this is the kind of disease in which the personality of the physician, always a major factor, becomes almost the only factor of any importance."

The healthy-mindedness and strength of character of the counselor will often have a determinative influence on those seeking help for, generally speaking, they are highly sensitive to such factors. The personality of the counselor should be such that he meets people pleasantly and puts them immediately at their ease. General physical attractiveness is by no means unimportant. He should impress people as a strong, self-reliant person, with notable qualities of leadership. All peculiarities of dress or adornment will, of course, be avoided. He will carry with him a consciousness of power, and by his words and attitude will inspire confidence and hope.

Dr. Samuel McComb says that the two indispensable qualities of a great preacher are "fellowship with God and sympathy with man." This is even more true of counseling than of preaching, though the word "sympathy" should be understood to mean compassion for human failures and weaknesses, and a great love of people.

It is of the utmost importance that the counselor, before all else, have some understanding of himself. One of the familiar epigrams of the Greek philosophy is "Know thyself." It is the first of three exhortations inscribed on the Temple of Apollo at Delphi. This saying has been attributed to at least five well-known Greek philosophers. There is no certainty as to who originated it. Epictetus is con-

tent to say that "The ancients gave us the injunction 'Know thyself.'" A modern thinker described this saying as "The profoundest of all two words."

Certainly there is much wisdom in the exhortation "Know thyself," but it cannot stand without some qualification, for it presents an unattainable ideal. The man has never lived who has truly known himself. We are all too readily self-deceived to attain that high goal. Nevertheless, it is important for us to know as much about ourselves as we are capable of discovering. This is particularly true of the pastor-counselor.

With the words of Greek wisdom he will couple the prayer of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." The Psalmist confesses that complete knowledge of oneself is beyond the power of man to achieve, so he calls upon the help of God. Only God can understand him truly; only God can free him from the blight of secret faults.

Angela, the mystic, declared that the beginning and the end of wisdom is to "Know God and ourselves."

The counselor learns by experience that a knowledge of God is just as essential as a knowledge of himself. His judgment of himself will probably be either too lenient or too harsh. He will excuse himself too readily or, in some instances, blame himself too severely when he becomes his own prosecutor as well as his own advocate, his own judge as well as the prisoner at the bar. God's judgments are completely impartial. The divine scrutiny which searches out the deepest secrets of the human soul becomes the divine cleansing and guidance.

Every trained therapist soon becomes aware that his own personality conflicts and inner needs are reflected in the problems of his patients. He can never thoroughly understand the difficulties of others until he first comes to grips with his own.

Ralph Waldo Emerson was aware of this kinship between man and man: "There is one mind common to all individual men. Every man is an inlet to the same, and to all of the same."

Mark Twain gives a more practical emphasis to Emerson's words, declaring that every year he lived he be-

came more and more convinced that he and other men were alike, and that what virtues he had are the virtues of others, while the vices of others are all to be found in him.

This fundamental resemblance between all human lives has been noted also by Voltaire, who said that with a little imagination and one's own heart, one might understand everything in humanity.

Sainte-Beuve, whose interests ranged from newspaper articles to the study of medicine, and who knew all sorts and conditions of men, declared that one can get to the very depths of human life without ever going out of oneself.

Dr. Jung, in *Modern Man in Search of a Soul*, says: "In every man there is something of the genius, the criminal, and the saint."

George Santayana, a modern philosopher, adds his warning of the enormous difficulties which face the man who would successfully explore his own personality: "Nothing requires a rarer intellectual heroism than willingness to see one's own equation written out."

The observations of all these thinkers are borne out by what are said to be authentic words of Jesus, discovered in a Greek papyrus in Egypt in 1903: "The kingdom of heaven is within you and whosoever knoweth himself shall find it."

The counselor who has not faced up to the problems of his own life, his own methods of evasion and self-deception, his own rationalizations will have little understanding of these devices as they are employed by others.

The developments of science beginning in the sixteenth century with an exploration of the stars and only in the twentieth century reaching an exploration of man's own personality, is symbolic of our reluctance to face ourselves. Until we do so, however, we shall not succeed in eradicating or even in regulating the ego-bias of our own personalities.

The would-be counselor has frequently been advised to undergo a psychoanalysis at the hands of a trained psychoanalyst. Such a procedure doubtless would give him many insights into his own problems and difficulties, but I seriously question its necessity for the average pastor-counselor. The ideal situation would be the establishment



of a friendship with an able psychiatrist who is fully in sympathy with Christianity. Extended conversations with this type of physician would be of the greatest possible help to the young counselor in his efforts to understand himself.

Self-analysis has been advocated by so competent an analyst as Dr. Karen Horney. One has, however, only to read her book on this theme to see how great are the difficulties which face anyone attempting to achieve this objective. Invariably the help of a skilled and experienced therapist will be necessary for any thoroughgoing results.

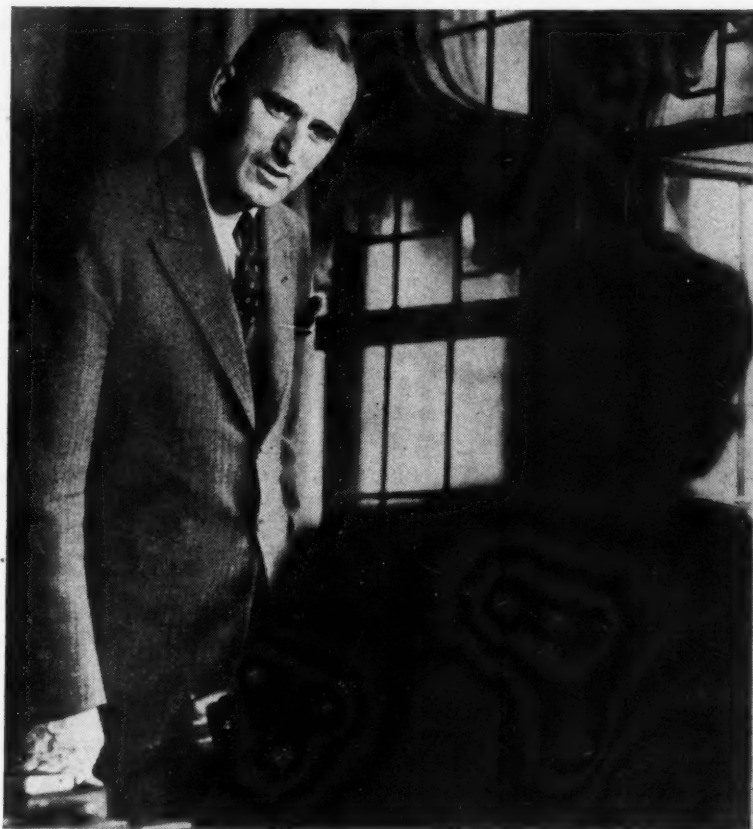
Probably the most appropriate method of all is for the student of counseling to secure a series of interviews with a pastor-counselor of wide experience. His training and approach will be of incalculable assistance in helping the student not only to track down his own rationalizations and self-deceptions but to give him a better understanding of his own spiritual life.

*The self-knowledge which the pastor-counselor achieves helps him avoid the spirit of self-righteousness and censoriousness.* Few experiences will make a man so patient in dealing with the faults of others as a realization of his own.

Thomas a Kempis says: "Study to be patient in suffering and bearing other men's faults and all manner of infirmities, for thou hast in thee many things that must be suffered by other men. If thou canst not make thyself such as thou wouldst how canst thou have another at thy pleasure? Gladly we desire to make other men perfect but will not amend our own fault; we will that other men be straightly corrected and we ourselves will not be corrected."

The pastor-counselor who has looked deep within his own heart will never employ the confessions of others to increase his own self-esteem. When he has heard from the lips of a parishioner a confession of wrongdoing and folly, he will say what the saintly John Bradford said when he saw a felon being led to execution: "But for the grace of God, there goes John Bradford." The humility engendered by this spirit will prevent any counselor from delighting in pronouncing judgments on his fellow creatures. The penitent who is making a confession of wrongdoing will not see in the pastor-counselor's face or manner any trace of embarrassment or revulsion.

The most difficult person with whom the counselor will have to deal is the self-righteous Pharisee who with his own hand closes the door of access to the grace and mercy of God. The pas-



**John Sutherland Bonnell**

Dr. Bonnell, minister of the Fifth Avenue Presbyterian Church, New York City, writes on pastoral counseling from his own experience. For several years the troubled of that great city have found him a sympathetic listener and constructive counselor. This article is taken from one of the chapters in his new book *Psychology for Pastor and People*, published by Harper & Brothers. It is reproduced here by special permission of author and publisher.

tor-counselor will therefore insure that no element of Phariseeism clings to his own character.

The temptation to be condemnatory and censorious will constantly assail the young pastor fresh from seminary because of the protected environment in which he has been brought up and educated. Indeed, a constant temptation of the counselor will be to substitute censure of other people's sins for a resolute endeavor to understand himself. As Dr. Horney has well expressed it: "It is far more pleasant to feel a righteous indignation at others than to face a problem of one's own."

In the consulting room sins of the flesh previously unknown to him will be brought to his attention through confession. He must not allow feelings of revulsion to impel him to sit in judgment upon the penitent. He will especially avoid congratulating himself on the purity of his own life in contrast

with that of his contrite parishioner. At the moment when he is listening to a sordid confession, there may be in the counselor's own life sins of the spirit undetected and unconfessed which are more heinous in the eyes of God than the sins of the flesh to which this burdened soul has fallen victim.

A noble ideal for the Christian counselor is set forth in sentiments attributed to Pliny the Younger: "The highest of characters, in my estimation, is his who is ready to pardon the moral errors of mankind, as if he were every day guilty of some himself; and at the same time as cautious of committing a fault as if he never forgave one."

We do well to remember the searching words of Jesus: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. . . ." Only God is entitled to judge, for only He knows and understands the human heart.

As Robert Burns expresses it:

Who made the heart, 'tis He alone  
Decidedly can try us;  
He knows each chord, its various tone,  
Each spring, its various bias.  
Then at the balance let's be mute,  
We never can adjust it;  
What's done we partly may compute,  
But know not what's resisted.

Only God knows each of us in his weakness and strength, in his aspirations and grovelings. He alone knows the secret longing for a better life that wells up oftentimes in the worst of men, and He understands the humiliation of oft-repeated failure. He alone knows what has been resisted and the partial victories that have been won even in hours of defeat. These ultimate issues are left by the counselor in the hands of God. It is the therapist's task to try to understand and to help.

*The Christian counselor will seek to develop a bearing and a spirit that suggests optimism, confidence, and hope.* He should, above all else, be an encouraging person. In this respect, also, he will be following the example of the Master. When Jesus met with those who had made a failure of life—such persons as the woman in the house of Simon, Zacchaeus, the dishonest tax-gatherer, or the woman taken in adultery—he did not remind them of their mistakes and failures, or seek to impress them with the tragedy of an irrevocable past. To one whose guilt was undeniably revealed, he said: "Neither do I condemn thee: go, and sin no more." His message to all these contrite but discouraged souls was one of open doors, unbarred gates, new beginnings. It was a message of recovery, restoration, and redemption.

The people who have made a failure of life seldom need to be reminded of this fact. In most cases they are already painfully aware of it. They are disheartened and discouraged. The fight is out of them. They are whipped spirits. Their most urgent need is something that will rebuild their confidence and hope.

Unfortunately, many ministers tend unduly to emphasize the dread consequences of past sins. This is true both of preaching and of counseling. Especially at the close of the old year and the beginning of the new, they stress the fact of the soiled entries on the pages of the past, of neglected opportunities forever gone beyond recall, of misdeeds whose consequences extend in ever widening circles until they touch the shores of eternity, of the priceless gift of time that has been squandered, and of happenings in the past for which there is no hope of repentance, though we seek it carefully and with tears. While there is a

measure of truth in all this, it is terribly disheartening to men and women who are already discouraged. It may actually drive them to despair. The close of the old year and the beginning of the new is a season when sermons should be replete with encouragement and hope. The new year is at best a rather bleak and cheerless festival. The minister who proclaims at this season a message of comfort and reassurance will win the lasting gratitude of his people.

Likewise, the skilled pastor-counselor will bring to discouraged people the assurance that to their faltering human efforts may be joined the overmastering power of Christ to give them the victory. The reality of this spiritual power is affirmed by Gamaliel Bradford, the wistful agnostic, who, despite his inclination toward skepticism, was mightily impressed in his biographical research by incontrovertible evidence of the transformation wrought by Christ in human lives.

Spiritual counselors who themselves have experienced the limitless power of God have seen an unbroken procession of men and women, disheartened by moral failure, lay hold of the power of Christ and win solid and lasting victories.

*The effective pastor-counselor will invariably be a man who has had an experiential knowledge of the spiritual resources he brings to others.*

Dr. William Adams Brown writes: "You will hear ministers preaching about almost everything except the forgiveness of sins. You will find members of the congregation going to their pastor for advice on every subject under heaven except how to save their souls." Like most generalizations, Dr. Brown's assertion is too sweeping and, in some respects, inaccurate. It is certainly untrue of the preaching and counseling of pastors who emphasize a ministry to individuals, and who themselves have entered into an experience of the divine forgiveness. In so far as it is true, it is a serious indictment of American preaching and counseling.

The remark was made earlier in this chapter that the would-be spiritual counselor should have an interview with a Christian pastor thoroughly trained in counseling. Only as he himself has had feelings of penitence and contrition and known the joy and liberation of God's forgiveness can he lead others into these transforming experiences.

A letter written to me by a young minister illustrated this point:

I have had a series of interviews with a woman about thirty-five years of age. She is unmarried and em-

ployed in a responsible position.

In recent months she has become deeply disturbed about herself and has made confession of moral failure.

I have tried to reassure her, telling her that the grace of God is sufficient for every need.

She replied: "Why do you say these things to me? I don't think that you believe them yourself."

Please advise me as to what I can say to this young woman to convince her that I believe the gospel that I teach and preach.

In reply to this letter I wrote:

There is nothing that you can say which of itself will convince this young woman or any other person that you believe the truths that you teach.

It is what you do not say that counts most of all and that is most convincing.

Your attitude, your sympathetic understanding of people, your compassion for those in trouble, your quiet, earnest faith in God, and, above all else, your own inner assurance that comes not through intellectual belief in the truth of Christianity, but from an experience in your own life of its power—these are the things that speak to people and that either convince them or leave them cold and doubting.

I can only suggest that you devote much time to the cultivation of your own spiritual life, that you seek the help of an earnest and trained spiritual counselor, so that your own faith will be of such a quality as to win the confidence of your people even before you begin to deal with their problems.

It is often forgotten that our most important task is not to talk to people about God but, rather, to mediate God through personalities radiant with faith and hope. In other words, there are times when we must be "as God" to men. Often the only hope of some person's finding God will be for them to find him in us.

St. Paul has expressed it in these words: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

From time to time the spiritual counselor will meet with persons who find it difficult to believe that they can hope for anything from the mercy of God, who fear that their offenses have placed them beyond the pale of the divine forgiveness. In all such instances, the personality of the counselor may be the determining factor, and especially his own experience of God's forgiveness.

He must be able, by his manner and words, to convince the penitent of his complete understanding of the problem

(Turn to page 16)





## Posters That Pop

Here Are Some Simple Instructions Which Will Help to Improve Your Announcement Posters

by F. John Carter\*

IT'S fun to eat popcorn, but it's more fun to make it. There's a lot of satisfaction in watching kernels of corn pop open into white and crunchy morsels of gustatory delight. Posters also can be made to pop—into attention-challenging, thought-provoking, action-impelling devices; and there's a peculiar joy in striving to attain that end. Indeed, unless it is achieved, like dud kernels of corn, posters are of little value.

An effective poster expresses a definite thought so plainly that it can be understood at a glance, or at least by a very brief perusal. Following are some of the principal elements that make popping good posters. They are not given in any particular order, for each is important. It isn't necessary, however, to combine all in one poster; but the more there are in its composition consistent with itself, the more pronounced will be the pop.

1. LETTERING. Although some

posters are designed to give detailed information after having secured the attention of the individual, most catch people on the run. The lettering, therefore, must be clear and bold. Styles that require effort to read, such as Old English, should be avoided. It is easy to secure variety even when only one style is used. For example, letters can be of different sizes; some could be capitals, and others lower case; some shaded, and others slanting; more will probably be solid, but some could be in outline. The use of additional styles will provide further variety, but too much variety is as ineffective as too little. The main idea is to make the poster attractive and immediately readable.

2. NUMBER OF WORDS. The fewer the better. Folks seldom pause for more than a few seconds to look at a poster. Its message must be so worded and arranged as to register within that time. Clarity of expression must be attained, and as a rule it is best not to exceed ten words in

doing so.

3. COLORS. Posters in color are more attractive than those in black and white, although the latter have their place. Several colors can be used on one poster, but they should harmonize. Because colors vary in the degree of visibility, it is well to have the outstanding words or expressions appear in the most visible of the colors used. A good rule is to use the more brilliant colors in the smaller and more important sections, and the softer hues in the larger areas. Purple is the least visible of colors. Using it as a basis for comparison, the following facts are interesting: blue is three times more visible than purple; red, five times; green, seven times; orange, nine times; and yellow, twelve times. Perhaps it is not by accident that a certain cab company specializes in yellow.

4. BALANCE AND SYMMETRY. These terms apply to the arrangement of the poster materials and subject matter. When something is out of balance, clash is registered in the mind.

\*Formerly minister of Judson Memorial Baptist Church, Los Angeles, California.

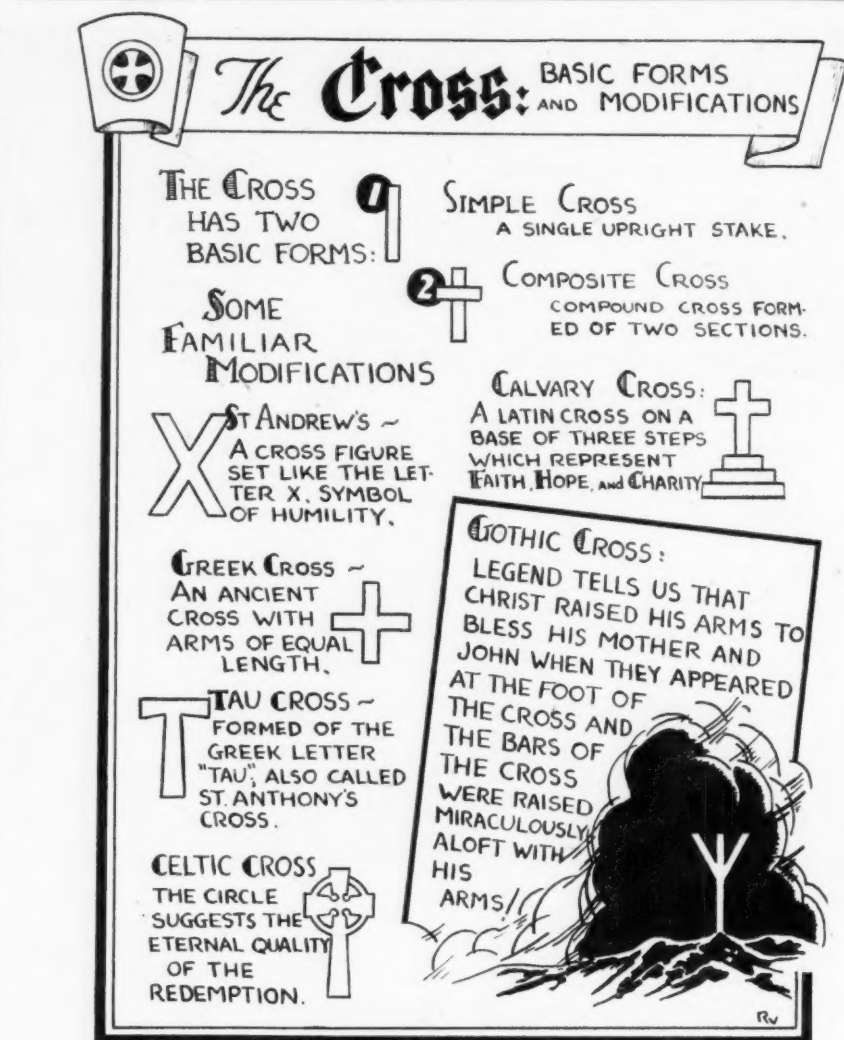
Posters should not give the impression of being top-heavy or lop-sided. Guide lines can be used to avoid making letters run up or down hill. If words or phrases are to be centered in relation to other lines, a little care will ensure a good job. Compare these two arrangements:

<p>GIVE until it hurts. Then GIVE until it stops hurting.</p>	<p>GIVE until it hurts. Then GIVE until it stops hurting.</p>
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5. EYE-ARRESTING WORDS. Use these where possible. Expressive words can frequently be substituted for ordinary ones. Occasionally a word might be deliberately used which has no bearing on the poster theme, but which by its unusualness attracts attention. A poster publicizing a Men's Brotherhood meeting might feature the word "cabbage" in large letters. The wording could be, "Cabbage? No! Men? Yes! Attend Brotherhood Meeting Tuesday evening." One poster was headlined, "Bananas and Onions," and the curious combination attracted attention to the remainder of the statement.

6. USE OF PICTURES. Most posters should be illustrated, but the average amateur poster-maker is not an artist. However, that is no cause for weeping, because present-day magazines provide an unlimited supply of professionally prepared pictures that meet almost all pictorial requirements. It's a good plan to accumulate magazine pictures of every description so that when a poster is contemplated, appropriate illustrations can be selected. Once a poster idea is conceived, it is remarkable how many pictures can be adapted to it.

But someone says, "That's my difficulty. I can't get ideas for posters." The solution can be found in the pile of pictures. A poster-conscious person will see great possibilities in a given picture or advertising slogan. Look at that realistic picture of a bowl of steaming soup, or that plate of sizzling steak and French fries. They are ideal for calling attention to a banquet. One magazine advertisement embodying a silhouette of a man reading a newspaper was casually scanned. Immediately a poster idea popped. The silhouette was enlarged, and appropriate words were placed in the man's mouth regarding an Intermediate party. A very effective poster resulted. A picture of a railroad man waving a red lantern suggested a poster with



### The Story of the Cross

This is the first of a series of cartoons dealing with the history and use of the cross. They are the work of Ray C. Winningham.

the title, "Danger Ahead if . . ." Carefully selected pictures do much to make posters pop.

7. REALISTIC TOUCHES AND CURIOSITY. Whenever something real is attached to a poster as part of its general design, there is added attraction. Seven or eight cards from a Bible card game were arranged like a fan on one poster, with the backs to the public. The fact that the cards developed dog-ears because so many of the curious pulled them forward to see what was on the other side indicated how many stopped to look and read. A suitable heading for such an arrangement could be, "Don't take chances. You can't lose by attending . . ."

Using the caption, "We want to rope you in to our missionary meeting," a poster was made with a length of rope arranged like a lariat to form the border. It was attached by loops of thread at intervals.

Another poster, aimed at encourag-

ing people to correspond with missionaries, had a number of envelopes from other countries fastened to it. The personal touch provided by different handwriting and postmarks, to say nothing of the foreign stamps, helped to attract attention.

One poster was made with hinged doors on it, over which was "Full Directions Inside." When the curious opened the doors by means of the little knob provided, they saw, "Go ye into all the world and preach the gospel." In another instance, a circular piece of cardboard, made to represent a world-globe, had to be rotated so the message underneath could be read a few words at a time through a circular hole in the globe.

A simple, yet effective, idea that capitalizes on curiosity is to have a large broad arrow point to a small clipping containing the message. The arrow attracts; curiosity does the rest.

8. POSITION. A popping good  
(Turn to page 14)



# That's Just What I Would Like to See Done

## *A True Story of Pastoral Encouragement*

*Eighteen years ago the author of this article went, cautiously, to her pastor to secure approval of a special social service program which rested on her heart. Now, looking back over the years she reports on her voluntary efforts which have brought happiness to so many of the casualties of life. Thank God for women who have dreams such as these and for pastors who can encourage such activities.*

Dear Dr. Brown:

August 2nd was the day of the State Nursing Home picnic at Beach Park. I drove out from home to be there when those huge Public Transit Company buses arrived, filled with the patients. Alongside came the truck carrying fifteen or more wheel chairs and a load of crutches. The big bus-drivers lifted the excited, spindly, shaky patients down, as orderlies, nurses and volunteers rushed up with wheel chairs. One of the biggest nurses took a young man, completely twisted with arthritis, right in her arms from the bus stop and set him down on his feet. "Now can you make it?" she said. He inched along on his crutches. Then she lifted a frail wisp of an old lady who was quite agog over the excitement of this first trip experience in five years. She wailed, "I'm sure I can't walk." In a trice two of the volunteers went to her side and led her to a bench.

After a bit the crutches and wheel chairs were all handed out and still there were some who could not quite make it on the unaccustomed, bumpy sidewalks and rough ground.

I ran over to the main business office of Beach Park and said in my most important voice, "May I speak to the manager?" A big gruff voice came from a giant standing by the cashier's wicket: "I'm the manager. What do you want?"

"Well, we volunteer workers have come to help give the Nursing Home folks a good time today. Some of the patients can't get to the Lake or over to see the sights. May I have permission to take them around in my small Ford car?"

He looked me over—me in my best lavender hat and flowered dress growing smaller every minute—I felt like Alice in Wonderland. "When will I stop this shrinking," I thought, just as he boomed out: "Yes, tell the policeman you have permission."

"No papers or card needed?" I whispered.

"No!" Tell the policeman Mr. Johnson says O.K."

Mr. Johnson's name was a magic wand. So, for the rest of the day I took our patients who had no wheel chairs, in and around buildings and up to the merry-go-round, flying machines, whirling trapezes, spinning loop-the-loops, whirling airplanes which zoomed out over the trees; to rest rooms, lake view spots and picnic tables. I drove on sidewalks and narrow lanes, in and out, and those husky policemen held back the walking crowds, while I had right-of-way with my carload of patients who looked down on those outside with a superior air. One of the policemen said to me, "When I look at these poor broken pieces of humanity, I wonder how long it will be before we get to the place where we can put them out of their misery and get rid of all the care they bring." Sounded like Hitler or America Firsters. What a contrast to the head worker and her conception of care for the needy. In some instances there are miraculous cures.

Dr. Brown, did you know that our lovely Mrs. Grant has obtained from her uncle the cheque for \$75.00 to pay for this outing? How our volunteer who gave the money made the front page of the city newspaper? Also there were pictures on page three of some of the patients talking over with the head worker of the Home the matter of deciding on where they'd like best to have their treat. All decided on Beach Park and they went places and did things, too, as she promised.

One of the patients is called "the most cheerful one." When I leaned over to speak to him he pulled out the newspaper clipping to show me his picture and the account. He whispered pantingly, "You know really—I'm called 'cheerful' but I know I'm not going to live long and it doesn't

matter now. We've had this Day out here and all. Mrs. Grant and you volunteers and nurses were wonderful to plan it all." His wife and children came out on the streetcar to meet him there and share his "Day."

Dr. Brown, I remember the day I went into your office with my dream in my pocket, or was it then only a burden on my heart? I was a bit frightened. Did you wear your collar turned around with a clerical vest, on that day? or was it my natural awe of the importance of the ministry which made me shaky? Anyway, I was trembling inside to think I was at last to bring out that dream for consideration. I was sure if you did not agree I'd never approach another minister. How well I remember what you said after I outlined the League for Service plan. You said, "That's exactly what I'd like to see done."

Now, eighteen years later, at the picnic for Nursing Home incurables I saw "That's exactly" being carried out. Your encouragement, your will to stand back of our plan, your enthusiasm for service "through the church into the community" was there in action.

If all ministers could only be understanding and cooperative and inspiring as you are, in regard to parishioners' attempts to share their new ideas on how to make the church extend itself then more would be accomplished.

Well, I must tell you about Alice Ball. She has said to me at times when I praised her work for that home, "Now listen. I'm on your team. Let the compliments go. No need for that!" Well, now, by cracky, she is Tops and I'm underling. It's her project now. So when she came to thank me for coming out and for my Ford car on the sidewalks, rolling around filled with patients, this time she came with her compliments. I replied, "Just pass that up. I'll always stay on your team. No need to thank me! Just let the compliments go." She leaves her summer home on their island and the cruiser or their luxurious Heights home and goes to make beds, feed patients or chat away in that clever, cheerful fun-making way she has with patients. Oh, you know.

When she wasn't looking I took in eyes-full of her. At lunch time I saw her take from one of the lunch boxes (packed by some schoolgirl volunteer

club) a sandwich such as I might have prepared in early Spring for the robins in my yard on a day when there was a shortage of worms in the garden. But Alice never forgets her good manners! She simply folded the paper and took the sandwich to a distant receptacle.

You know the day I went after her. I called on her and said, "We desperately need a special lady who has such beautiful manners she would be gracious to volunteers and patients alike. It is necessary to hold our volunteers and to interpret the needs. I need you for this task ahead." It's going on four years now that she has served. She recently gave that bronze plaque in memory of the volunteers who served during World War II. Today I saw her leading the lame, carrying paper cups of ginger ale or ice cream, or coaxing a wispy, frail old lady to try to walk a bit, or washing the "sticky" from Irene's transparent hands.

Mrs. Grant, who gave the money, could not go early with me as we had planned; her sacro-iliac moved out of place the night before, but she went to an osteopath the first thing in the morning, so she arrived on time to see the patients and all the fun. She got an excellent picture to take to her rich uncle, because once she was over by the merry-go-round where the Extern (doctor) was lifting patients onto horses for rides. I didn't dare go over there. It was too captivating to watch. During that time I had some stiff, arthritic patients in my car, showing them everything. You know, there's a small steam engine with little Pullman cars out on the edge of things? Also some ponies to see. One of my men could not turn his neck, so I had to back around and turn my car instead of his neck, so he could see straight ahead. Even so, I doubted and exclaimed, "You can't see those ponies yet!" He replied, "Do you see that baby colt lying in the grass just beyond the mother pony? I used to live on a farm. It's been a long time since I saw things like that."

No, I had not seen it all. Only he with his unbendable neck—took in everything.

Among the volunteers was one who came from a church where I went to make one of my fiery, shouting pleas for volunteer helpers. She brought her car full of the watermelons and lunch boxes and patients who could not get into buses. She helped when the buses filled up to go home. The patients wanted to sing to the head worker, so we stepped up and said, "That other busfull is going to sing 'For She's A Jolly Good Fellow.'"

It sounded cracked and off key, but I noticed our head worker combed her hair back and fixed her hat for the tribute: "Yes, yes, let them sing, if they want to."

I took home a volunteer who for a year went the fifteen miles each way by car to the home. When she got out she said something which brought a lump to my throat. "Thank you for being so kind and so good to me. I loved going there to help. Now that my daughter's baby has come, I could get away occasionally to go, again to the home to help. Would you want me?"

Since I had that electro-cardiograph my friends say to me, "Now take it easy and give up the volunteer organizations. Rest on your laurels."

I've tried laurel-resting. There is a crown of thorns which means much more to me than laurels. It says something about "My yoke is easy, my burden is light." Rejoice today, Dr. Brown, because there is being carried out in a thousand ways "That's exactly what I'd like to see done."

Very sincerely yours,

### Posters That Pop

(From page 12)

poster won't pop unless it is properly displayed. An overcrowded bulletin board is not a good place for a poster. But the board can be transformed by removing all out-of-date material, and by rearranging the rest, having respect, of course, for the other items.

Sometimes the location of a bulletin board isn't best for the type of poster in mind, or in order to reach the people for whom it is intended. In such a case the poster should be displayed elsewhere. At times it will prove helpful to place a poster at right angles to a wall or door, fastening it sufficiently high so that no one will walk into it. Posters usually can be placed on stands or easels and exhibited wherever desired. Occasionally, greater effectiveness can be secured by furnishing the poster with its own cardboard stand or support which enables it to be stood up on a table, platform, or piano.

A word of caution. A good poster will lose its pop if kept on display too long. It should be removed when the date involved is passed. Should it be of the dateless variety, and it is desired to keep the theme before the public, it should be changed from time to time by making appropriate substitutions at reasonable intervals.

There are many people whose God belief is highly conditional. It is an "if-then" proposition (if God is good to me, then I will believe in him), a faith depending upon a constant flow of favors in their direction.

### Ministerial Oddities

(From page 6)

cata, California, placed this advertisement in the *Cleveland Plain Dealer*.

"Perform a miracle for self. For man lost in sin, by his own acts, to so do, that he may ascend unto the sacred domain of God's Heaven, and there reside, is by any manner of mind calculation a positive miracle, no less.

"You may do this for self, you may aid another. Consider the great importance of this act as compared with any other possible to man, the inestimable value gained therefrom for self without death intervention to mar life continuity. Your work an ever bearing value bearer for self possession. This outlines briefly but one of the many miracles Christ introduced to mankind."

\* \* \*

A number of years ago, "Boston's Wonderful Divine Healer," advertised as follows: "Any and all diseases cured without drugs or the surgeon's knife through the Divine Power. A work blessed and wonderful. Permanent health, vigor and strength for all who desire it. Seeming miracles performed daily. There are no incurable diseases."

\* \* \*

James Haslop, a Holy Roller preacher at Gadsden, Alabama, allowed a rattlesnake to bite him five times, to prove that he was immune from harm. He was buried two days later.

\* \* \*

It is said that Pope Sixtus IV (1414-1484) counterfeited sickness and all the infirmities of age so well as to deceive the whole conclave. It was supposed that he would not live a year and he was elected. The moment he had won the desired position he threw away his crutches, and began to sing the *Te Deum* with a much stronger voice than his electors had bargained for. Instead of walking with a tottering step he marched in their presence with a firm gait, perfectly upright.

When someone commented on the sudden change, he replied: "While I was looking for the keys of St. Peter it was necessary to stoop, but having found them the case is altered."

### THE STORY OF THE CROSS

#### In Cartoon

On page 12 of this issue the first of a series of original cartoons on The Story of the Cross appears. We imagine that many churches will like to reproduce the series in their local publications. If a sufficient number make request we will make the series available in mat form. The cost will be \$1.00 per mat.

Reprints may be secured at 2c each or \$1.50 per 100.

### CHURCH MANAGEMENT

1900 Euclid Avenue Cleveland 15, Ohio



# Vignettes of An Ecclesiastical Rebel - VIII

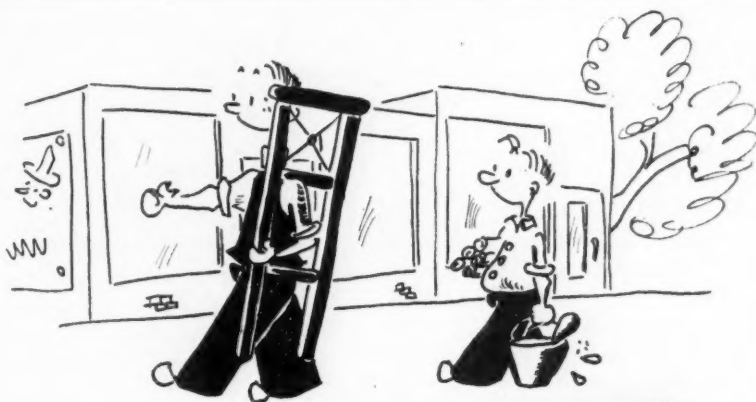
by William A. Leach

FATHER and Mother had neither had much formal education but they coveted such for their children. When it seemed assured that I would make the necessary high school grades the quest started for a suitable college. If there is any contrast in the family life of today compared with that of a generation ago it is the attitude toward college. Now, the average high school boy takes college for granted. In my day the one who got the chance for college training was the exception. Family budgets were small. It was necessary to adjust the lives of the entire family group to make it possible.

The churches Father served during my high school days were in small communities in the Southern Tier Counties of New York State. They were, and still are, typical agricultural and rural counties without much industry or social distinction.

Living was simple and family incomes were low. Father believed in thrift and the boys of the family were taught to look for jobs which would help pay for their clothing. Many and varied were the tasks we undertook. Road tax used to be assessed in terms of a day's work. Every voter was required to give one day's work on the highways. Ambitious boys found it easy to work out these assessments and in turn received cash from the citizens. The work consisted of driving a team, holding the plow, raking stones, digging ditches, etc. It wasn't bad. At least nobody worked very hard at it. Once a friend of mine and I took a contract to dig a water ditch. We lost money on that. I worked for a while in a wooden bucket factory. The pay was ten cents per hour and the working week was sixty hours.

The last year in high school I got a steady job as janitor of the church. It was to pay me fifty cents per week. The entire building had to be swept on Saturday. The fires must be started and maintained for the Sunday and weekday services. Then there were sidewalks to be shoveled in winter. But it was steady income. Fifty cents would buy a good shirt. My first week's pay, however, was going to be special. It was dedicated to the purchase of two tickets of a locally produced minstrel show. The young lady who was the contemporary apple of



F. CUNNINGHAM

Getting an Education the Hard Way

my eye had been glad to accept the invitation.

When I got my pay, however, I was in for a shock. The chairman of the house committee had withheld five cents as my contribution to the church. He was very kind in his explanation. He knew that a boy who was so much like his father would want to tithe of his income. Father, he said, had given him permission to withhold his tithe, so he was doing the same for me. It was a distinct blow but I yielded to the practice and received the spiritual and material blessings of tithing. But five cents had to be secured from some other source for the show. I have always thought that the Federal withholding tax may have had its inception in that little church. It may have been the beginning of the New Deal.

As graduation drew near it was very evident that all of my methods of acquiring money for a college education were not sufficiently productive. Father came to the rescue.

"Will," he said, "My wallpaper tools are getting rusty. I know that there is a shortage of paper hangers in town. I am willing to go out and solicit some work if you will help me. Everything we make will go toward your college expenses."

I readily agreed. Mixing paste and trimming wallpaper was much easier work than I had done at times. Father did the hanging; I pasted and trimmed and handed him the paper. We covered a good many rooms during that

spring and summer. The college fund grew. But there was another development which I had not foreseen. Among the loyal members of the church the question arose as to the propriety of a professional clergyman working at such a menial task as paper hanging. There must have been at least a hundred and fifty members of that church. The critics of our college fund work brought forth the complaint that the pastoral work was suffering because of insistence of an avaricious minister to earn additional money. The skids were being greased for a change in appointments. The movements were, of course, successful. It was always easier to move a preacher than contend for human dignity. Ours was a fall conference and I was away from home when the change was made. The way was not easy for a minister who insisted on his boy getting to college even though he had to hang wallpaper to make it possible.

Though these stories deal with my father, not myself, I think that a few paragraphs about my college experiences might be interesting to our readers. The first year was taken at Allegheny College at Meadville, Pennsylvania, a Methodist institution of very good scholastic standing. Starting the sophomore year I enrolled in Alfred University, Alfred, New York, which was nearer home.

The interesting thing about this is that Alfred University was founded by Seventh Day Baptists who had migrated into Allegheny County from

Rhode Island. With them they brought an earnest desire for learning and in 1836 established an academy. Long before the days of railroads ambitious young men and women for many miles around made their way to this school. My grandfather, whose home was in Oswago, Pennsylvania, spent a winter at this academy years and years before I went there. From the academy there evolved a college of liberal arts. Several state schools have been added to build it to the status of a University.

It was my first experience with one of the religious minority groups. The college, at that time, was still controlled by the Seventh Day Baptist denomination. The village kept the Sabbath which started at sundown on Friday and ended with sunset on Saturday. Most of the people attended the village church on Saturday. The university, however, did provide services for Sunday students and chapel was not compulsory.

The intelligence, tolerance and friendliness of these people were outstanding. The president of the University at that time was Dr. Booth Colwell Davis, a clergyman of the Seventh Day Baptist denomination who had taken his divinity work at Yale. He was both a Christian gentleman and a scholar. I met him many times after I left the college and have entertained him in my own home. One of my best recollections of him is of the day I found him holding a torch for a plumber who was trying to repair a hot water tank in one of the university dormitories. The president of a small denominational college of a generation ago had many things besides scholarship to worry him.

During my college days I took some courses at the theological seminary. The enrollment was, of course, small. But the professors were men of good training and background. Union Theological Seminary was the heretical seminary of that day. The Professor in Hebrew and Bible at Alfred followed the Union Seminary point of view. I never could reconcile this liberalism of Bible interpretation with the insistence on the Sabbath but evidently these men did.

The experience did one thing for me that was not listed in the curriculum assets. I acquired an appreciation of the folks who make up minority religious groups. It is a matter of much joy to me that among the subscribers of *Church Management* we find so many readers from these groups. I do not profess to understand the background of every religious group but I like to see subscriptions come from the Mennonites, the Free Methodists, the Seventh Day bodies, the Friends, Mora-

vians, Brethren, Churches of the New Jerusalem, etc., as well as the Presbyterians, Methodists, Baptists, Lutherans, Episcopalians. And I have a special horror of that type of humor which ridicules people of the small sects because of some peculiarity of doctrine, dress or history. The Kingdom of God is not furthered by the efforts to discount the sincere contributions of men and women who follow their religious convictions.

The good work done by the pioneers of Alfred has been expanded into a greater institution. It is now listed as a private institution. The president is a layman, a Presbyterian elder. For years a Protestant chaplain has been provided for the students. It is a thriving institution with high scholastic standards.

Another helpful personality came into the picture at about this time. He was a Methodist presiding elder,\* G. Chapman Jones. This man took a friendly interest in me. He arranged for me to supply various pulpits during my college days and gave me some summer appointments. His conversations with me during his visits to the parish were high points in my college years. English birth and training characterized this preacher and scholar. He was a Wesleyan in the best sense of the word. His kind and wise observations were helpful then and are appreciated now. He was a loyal Methodist but was ready to confess that the growing complexity of the American Methodist system was a puzzle to him.

The cost of college was largely my own responsibility. Opportunities for supply preaching were made available through the offices of Dr. Jones mentioned above. I was made a sales representative of one of the more popular lecture bureaus and made advance datings for the local Chautauquas in the surrounding counties. Then once when I was home on a vacation Father made me a proposition.

"Mother and I have saved a little money for our old age," he said. "We have in mind buying a small farm which will keep us. We are tired of living in Methodist parsonages and want a place we can call our own. I think that probably I can get along with horses and cows better than I can with church officials.

"I would like to turn this money over to you for your college expenses with the understanding that you will start to pay it back as soon as you are in a position to earn some money." I was conscious that it was an offer of more than money. Father and Mother

were jeopardizing pleasant years of retirement and peace. I accepted the loan but only on condition that I sign interest bearing notes. These notes which ran through some years were conscientiously paid. They helped make it possible to provide the farm on which Father and Mother spent their last years—and I think, in many ways, the happiest years of their lives.

I will tell you more of that period later.

### Personal Qualities of the Pastor-Counselor

(From page 10)

and of his fullest sympathy with him. Then he may add: "You have told your story in fullest detail to me. Have you found that I have censured you because of the confession you have made? Have I failed to be understanding? Have I dwelt unduly upon your past mistakes and failures, and offered you little encouragement?" When the parishioner has assured the pastor of the comfort he has received through the latter's attitude, he may add: "Well, are you suggesting now that I am more understanding, more tender, more compassionate, more loving, more patient, more forgiving than God? All of these qualities are mine only because I have learned them from Jesus, who came to teach us what God is like. If you have found understanding and compassion in me, it is only because I reflect a little of the compassion and understanding of Jesus."

The words of Dr. Faber's hymn are always reassuring:

For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind.

No higher ideal can be found for the personal qualities of the spiritual counselor than that of the Master himself. The Great Physician will unfailingly be his pattern. He will seek to develop something of his understanding of the heart of man, his compassion for human weaknesses, his patience, his poise and serenity, his strength and gentleness. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

#### CORRECTION

Nelson Wurgler, author of the article "More Experience With the Recorder" in our March issue, is the minister of the First Methodist Church, Marfa, Texas. Our credit line erroneously credited him with being minister of the Baptist Church of that city.

\*I think my recollection is correct. This office had not yet become that of district superintendent.



# Preaching Through Great Sculpture

by William L. Stidger\*

**T**HE SPIRIT OF LIFE by Cyrus Dallin is an illustration of what I mean by "Preaching Through Great Sculpture." It is the figure of a young mother in bronze. She stands on the edge of a beautiful pool on the Longwood Estate in Brookline, Massachusetts. She is holding aloft in her outstretched hands the figure of a tiny child. It was this bronze which inspired Earl Marlatt to write his fine hymn "Spirit of Life in This New Day," which is in the Methodist hymn book.

It is a beautiful piece of sculpture to use in a Mother's Day sermon. Then add to that another Dallin bronze "The Pioneer Mother" or "The Anne Hutchinson" group which stands in front of the State House in Boston.

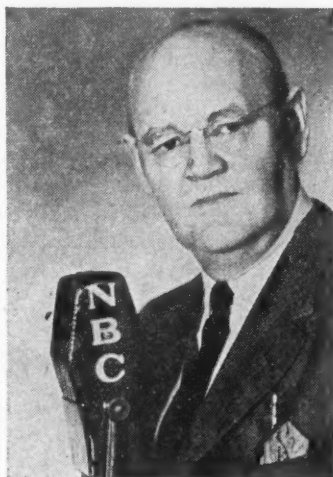
This group shows a young mother marching forward into the sunrise; her head held high; a great and beautiful light in her eyes; leading with her right hand a small child who is also poised on her toes, eager, smiling, hopeful; looking up and on. In the mother's left arm she carries a Bible.

One day when I was interviewing Mr. Dallin he was very indifferent to my questions. It was no treat to him to be interviewed. He sat unsmiling in the Algonquin Club looking out into a snowy Boston in the late afternoon. I wasn't getting anywhere and knew it. Then I said to him: "Now, Mr. Dallin, tell me about your mother."

That question struck fire. It always does. He turned to me, his eyes lighting up and said: "Now, when you get me to talking about my mother, I'm just a silly old goose."

Then he launched into a rapid fire narrative about his "darling old pioneer Mother" as he called her and continued:

"She was a little old, unlettered woman from Utah; raised ten children in a log cabin, with dirt floors; and was the happiest, most religious and self-sufficient woman I have ever known. When I brought her to Boston for the unveiling of the 'Pioneer Mother Statue' I spoke of the hardships she had endured and she said: 'Why Cyrus, I don't remember any hardships, for hardships are only those things which hurt the soul!' Staid and aristocratic Boston took my uneducated old mother to its heart as if



William L. Stidger

she had always belonged for she was essentially a cultured, noble woman. When I took her into my studio and showed her the 'Pioneer Mother' and said to her, 'Mother, I had you in mind when I created that statue; do you think it looks like you?' She replied: 'Cyrus, I don't know whether it looks like me or not, but it looks like I feel!' That was the greatest compliment I ever received."

Add to these two great bronzes the Equestrian Indian Group of statues and what Dallin meant to say through them and you have truly great preaching material.

"The Appeal to the Great Spirit" which stands in front of The Boston Museum, and is his best known group, shows an Indian riding a pony with his arms and hands reaching up in an attitude of appeal and prayer to God. Mr. Dallin says that he meant this to symbolize the appeal that the Indian was making to God for peace with the white man, for that was what the Indian earnestly wanted and tried hard to secure.

"The Medicine Man" in Philadelphia shows an equestrian Indian shaking his fists into the skies symbolizing the fact that following the appeal for peace he had failed to get it and now he was sending forth his imprecations and threats.

"The Signal of Peace," located in Chicago, shows an Indian on a horse holding a tall pole in his hand with a white feather at its tip; another gesture of peace from the Indian to the white man.

"The Scout," which is standing on the Memorial Bluff looking down on Kansas City shows an Indian astride a horse shading his eyes with his raised palm looking for the encroaching white man.

These four equestrian Indian statues were intended to symbolize the whole story of war and peace, of the desire of the Indian for peace with the white man in our pioneering days, and his failure to get it; a great preaching theme for these days.

Augustus St. Gaudens, born of an Irish immigrant mother and a father who kept a livery stable in New York, turned out to be our greatest American sculptor. His Phillips Brooks bronze group in front of Trinity Church in Boston is his greatest preaching vehicle. It shows stalwart Philips Brooks standing with his right hand raised preaching the unsearchable riches of the Gospel. His left hand rests on a pulpit and a Bible lying on that pulpit. Back of him stands a figure of Christ and back of Christ stands a bronze cross. Back of the preacher the Christ and the cross and in front of him the pulpit and the Bible. That is great preaching allegory for any man.

Other great St. Gaudens bronzes are "The Shaw Monument" showing Major Shaw marching at the head of a negro troop going off from Boston into the Civil War. It is an impressive facade. The Lincoln statue in Chicago, and a replica of it in London mark the high lights of the St. Gaudens sculpture. The Adams Memorial, often called "Life" is in Rock Creek Cemetery in Washington and shows a hooded woman's figure, symbolic of life in death.

Mother Day preaching can be greatly enriched through a knowledge of the Mother Memorials all over the nation: The Anne Hutchinson or "Pioneer Mother" group by Dallin in Boston, to which I have just referred, and Phimister Proctor's "Pioneer Mother" in Kansas City showing a young Mother riding a horse starting off west on the Santa Fe Trail with a baby in her arms, a young husband walking in front holding the bridle of the horse and a guide on the other side of the horse. It is an impressive group. The Bryant Baker "Pioneer Mother" in Ponca City, Oklahoma, and "The Pio-

\*Department of Homiletics, Boston University School of Theology.

neer Mother" in Vandalia, Illinois, are all groups which may be used in Mother Day preaching with tremendous effect for they all catch the spirit of motherhood at its best; and all of them have a religious and a spiritual preaching.

Another Sabbath's preaching which may be abundantly enriched by a knowledge of the sculptors is the Sunday preceeding Lincoln's birthday when we are all expected to produce at least one, if not two great sermons on Lincoln.

Starting in Boston we may go clear across this continent following the Lincoln trail of bronze statues: The Ball Lincoln, the first of them all, stands in Boston showing Lincoln freeing Negro slaves. The first one was erected in Washington at the close of the Civil War and a replica of it made for Boston. Then we have the Borglum group showing Lincoln, the lawyer, with a big plug hat, sitting on a bench; it is usually photographed with a lot of negro children sitting on the bench beside Lincoln. In Washington is that beautiful head of Lincoln just emerging from a large block of white marble; a replica of that is in Detroit. Then, there is the O'Connor bronze of Lincoln in Springfield, Illinois, showing the young legislator, and the Barnard rail-splitting Lincoln in Cincinnati, a replica of which stands in Birmingham, England; the Weinman Lincoln in Hodgenville, Kentucky, near the town in which Lincoln was born, is a seated Lincoln. The Daniel Chester French marble Lincoln in the Lincoln Memorial in Washington, is, perhaps, the most popular of them all and few people there are in this nation who have not seen it. Edwin Markham's "Lincoln, the Man of the People" was read by the poet at its dedication.

Going farther west the St. Gaudens Lincoln in Chicago marks the masterpiece of all the Lincoln statues; and as, I have said, there is a replica of it in London near the Parliament Buildings.

Lorado Taft has a Lawyer Lincoln in Urbana, Illinois, and French, who did the Lincoln marble in Washington, has a standing bronze Lincoln in Lincoln, Nebraska. There is also a Lincoln head in the Stone Mountain group by Borglum and one in the Mt. Rushmore National Memorial.

All told, there are more than fifty Lincoln statues in this nation and nearly every northern state has one; some have several. The best book I know for a preacher to own on this preaching theme is: *Heroic Statues in Bronze of Abraham Lincoln* by Franklin B. Mead, published by The Lincoln

## Children's Church Trains For Leadership

by H. Ingham\*



Children's Church assumes new importance in England. At left — lectern in the Children's Church.

IN England the problem of the Sunday school is becoming acute. During the past decade statistics show a decline in attendance and registration of thousands, and this in the churches of all denominations.

Many and various are the suggestions and methods tried to stem the tide, for it is realized that unless the children are trained in the Christian way of life the future is not very bright. Better premises, equipment, graded schools and lessons, more attention given to the type of workers, have all been recommended and tried, but the decline still goes on and many churches are asking whether or not the Sunday school has had its day.

Some are introducing another method of training their children and the children's church is taking the place of the Sunday school for children from ten years old to adolescence.

We have such a church in connection with Upperton Congregational Church in Eastbourne and it has been in existence long enough to prove that when properly conducted and staffed, it can take the place of the Sunday school for the age group mentioned. In our church it has not entirely taken the place of the school, for we still have that institution for primary and junior departments and some juniors attend both organizations. We find how-

\*Minister, Upperton Congregational Church, Eastbourne, England.

National Life Foundation of Fort Wayne, Indiana. This book shows 26 photographs of these statues.

ever that the children's church fills a need where the Sunday school has ceased to appeal, keeping them in the church and preparing them for active service therein. It has a proper constitution and its purpose is set forth as follows: "The purpose of the church is the education of children and young people into the meaning and ideals of Christian discipleship and their training in public worship and the understanding of the responsibilities of a church so that as adults they can worthily take their place as members of the parent church." Its officers are the minister of the church, a superintendent, helpers and musical leader, elected by the deacons of the parent church.

The first emphasis is that it is a properly constituted church and the same "set up" as the parent church. Its deacons are elected in the same way as the deacons of the parent church. The order of service is the same and the offerings taken are used as the church directs for support of the church and outside objects, such as missionary support and local charities. The church has a properly organized choir with a trained leader and regular practices and musical offerings are a part of their work. The young people are elected into membership upon making a declaration of faith (see card) and their certificate of membership is accepted as a transfer of membership to the parent church on attaining the age of eighteen.

The second emphasis is on "atmosphere." It is important that the place where the services are held be known as a church and not just a place where the children hold their services. With us the place is known as "The Children's Church" and its furniture and equipment are all designed to that end. The floor is carpeted, the chairs are of ecclesiastical design with book racks, there is a carved lectern and table and an altar chair, all the work of a sculptor of repute and anyone entering this place knows immediately that it is a church. The children speak of it as "our church," and it is important that this should be so. The furniture and equipment has been paid for out of their own funds, the altar table and chair are a memorial to the first minister of Upperton Church.



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A third emphasis is that the children be responsible for the conducting of the worship. A good leader soon finds from amongst the children those who can be encouraged to undertake the various offices. Usually it begins with the announcing of the hymns, then when confidence has been established, the reading of the lesson and as experience is gained the giving of a short address. The last address I heard was by a boy of twelve, speaking about Samson and it would have done credit to a much older person.

The time of the service will vary with local conditions. We hold it at the time of the morning service and it is so ordered that both services end simultaneously and parents and children go home together.

The main object of the children's church is to teach the children to worship and to give them a sense of belonging to the church of their youth. They grow up in that atmosphere and when the time comes for them to pass on to the parent church they do so as a matter of course and partake of all the ordinances as full members of the body of Christ. When there is a baptismal service in the parent church it is made part of the morning service following the sermon and the children attend, coming in during the singing of the baptismal hymn and on certain occasions they attend the service of Holy Communion as observers seeing how their elders observe this sacrament.

The children's church fulfills in many ways the function of the Sunday school for that age group and if the leader is keen about progressive Bible study the services can be built up around the Sunday school lessons of the year and this is to be recommended.

Contact with the children is kept up by the various workers who visit them in their homes and help them in

## Laundering Clerical Collars!

by William M. Hunter\*

**L**AUNDERING clerical collars is now as simple a process as doing a similar number of handkerchiefs — easier, really, since they do not have to be ironed to have a professional-like finish! There is a method of laundering clerical collars which is easy, yet producing results smooth in appearance. This article will show how it may be done, avoiding both frayed tempers and frayed collars.

The process is used extensively among nuns who must keep their gleaming expanses of white starched garments fastidiously clean and attractive at all times, and yet with a minimum expenditure of money.

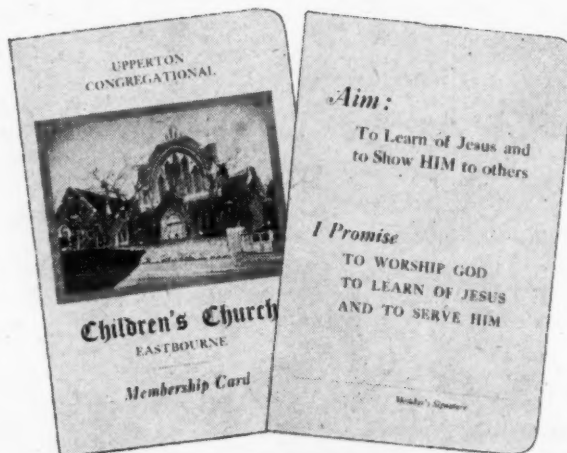
The first step is to get the collar thoroughly clean, by washing it as you would any other fine white goods. A product known as Diaperwhite, interestingly enough, is most effective! Before the collars are rinsed, prepare

\*Minister, Methodist Church, Florida, New York.

preparation for the Sunday services.

As the children become "of age" they are publicly received into the membership of the parent church at a communication service and partake of their first communion.

The children's church has not only proved a blessing in offering the children a church of their own, but it has also been a means of training for the various offices of the parent church and today the various young people's organizations and Sunday school are led mostly by graduates of the children's church.



Membership Card for Children's Church



a very thick mixture of a good laundry starch. Some paraffin may be melted into it, if necessary. Blueing may be added, also, to secure a brilliant white gleam.

After rinsing, dip the collars and allow them to soak a few minutes in the thick, lukewarm starch mixture.

Remove them and gently squeeze out the excess starch, bearing in mind always, when handling wet collars, the less they are abused the longer they will serve without fraying. Next, place them against a smooth, hard surface, such as a bathtub interior, a section of plate glass or mirror, one of those slick-surfaced plates photographers use to dry glossy-surface prints, or possibly an aluminum or stainless steel cookie sheet. It helps considerably to coat the surface lightly with paraffin wax, making sure it is evenly smoothed on.

The side of the collar which is to be smooth and glossy is placed next to the smooth surface. Gently smooth the collar into place, working out all wrinkles (this takes the most practice, but it can be done!), yet pulling and rubbing the cloth as little as possible. The collar will cling by adhesion to the smooth surface. Now apply carefully more starch mixture to the collars (if you like them extremely stiff), using a soft, camel's hair brush or a clean cloth dipped in starch. Pat the starch more than you rub it, making sure it is on smoothly.

Allow collars to dry thoroughly on this smooth surface. When dry, they will peel off easily, nicely done, yet not scorched by a hot iron.

Drying may be expedited by placing the collars on the glossy surface before a heat lamp, an electric heater, or a steam radiator, so that they are never scorched.

Men who have avoided using clericals, feeling them too costly to maintain, may now adopt them if such garb is otherwise appealing and attractive. This method costs but a fraction of a cent—compared with the seven cents and up charged commercially!

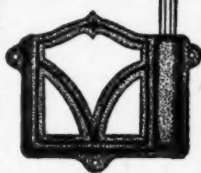
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# Flowers for Every Sunday

by Bernice A. Robbins\*

*Flowers are naturally associated with the beauty of worship. They are God's handiwork. Mrs. Robbins shows how, with a little patience and planning they may be available for any church.*

THERE are churches in which it is a regular custom to have flowers for the Sunday morning services. In others, it is a spasmodic effort. The difference may lie in the plan, or lack of one, for securing the money to pay for them. In some churches, one system may provide enough flowers for the entire church year. In others, a combination of several methods for getting the flowers, or raising the money for them, will bring satisfactory results.

In one city church of about five hundred members, the weekly calendar carried this announcement: "Members of the church and congregation are invited to provide flowers for the church from Sunday to Sunday in memory of loved ones. Organizations may wish to honor one, who, while living, rendered special service to the church. When requested, these flowers will be distributed among the sick and shut-ins of the parish. Contact the chairman of the flower committee." (The chairman's name, address, and telephone number appeared elsewhere in the calendar.)

The response was immediate and general. In fact, so many applied for a Sunday that the chairman of the committee had to plan carefully, in order to avoid having too many flowers for any one Sunday. On occasion, several contributors have been asked to take a Sunday not too far removed from the anniversary date which they wish to commemorate. This has provided an abundance of flowers for special occasions, such as Mother's Day and Easter. This system has been in use in this church for years. New families replace those moving away or discontinuing their contribution of flowers. Much confusion in the program can be avoided by the use of a flower chart which is offered by a well known religious publishing house. As the Sundays are assigned they are noted on this chart. The chart is displayed so all prospective donors can easily see the dates which may be available.

\*Mrs. Clyde W. Robbins, West Boylston, Massachusetts.

Whether or not the chart is used it is well to have an adequate committee which can foresee the various seasons of the year. The chairman should be one who can do the "paper" work and also be personally responsible for the special Sundays of the year. A knowledge of what flowers are in bloom from month to month, and the ability to visualize large-scale floral arrangements for special occasions, are desirable qualities in a flower-committee chairman.

The problem is simplified if groups in the church will underwrite the expense of providing flowers, plants, or evergreens for Easter, Children's Day, and Christmas. Such an arrangement takes care of the bulk of the expense which would ordinarily come out of the fund allotted to a flower committee. Artistic arrangements of forsythia in the spring, bittersweet, black alder, euonymus, and other berry-bearing shrubs in the fall will reduce the number of Sundays for which there must be a cash outlay.

In one church, the flower committee chairman is relieved of all responsibility for the special days. The young adult groups not only pay for what is used, but volunteer to do the decorating. For Easter, one of these groups purchases eight very beautiful lilies, to be distributed among shut-ins and sick, designated by the pastor and visiting committee. This number is supplemented by other lilies loaned for the occasion.

Another group purchases one hundred small plants for Children's Day, "plants" them in paper drinking cups, and arranges them gracefully and conveniently for distribution. Still another group in the same church gathers evergreens for decorating the auditorium for Christmas Sunday. Candles and rich red satin ribbons are loaned by members of the group. They invite their husbands to help them do the work, and light refreshments are served afterwards. This has become an annual affair, enjoyed by both men and women participating. (Since there is little heat in the auditorium during

the week, these decorations are retained for New Year's Sunday.)

A very successful committee chairman in a small town church of average size and financial standing chooses ten assistants. She disregards July and August as months for providing flowers, since there are union services with other churches, only two of which are in her own church. She appoints one committee member to be responsible for ordering, or getting flowers from gardens, and arranging them, for a period of one month. The chairman assumes personal responsibility for the special days, (with assistance from committee members), and for the two Sundays of union services in her church.

This flower committee distributes small envelopes marked "flower fund," in the church pews from time to time. Before special days, such as Easter and Christmas, this is done several Sundays in advance. "It is surprising how much money comes in by this means," she says. "Occasionally," she added, "a stray envelope comes in late. The money it contains is added to the general fund. One envelope yielded a check for ten dollars." At the beginning of each month, the chairman consults her record of money on hand, and decides how much may be spent per Sunday during the current month.

Penny collections in groups, or money voted from their treasuries are solicited regularly. Another source of supply is from flowers from weddings and funerals held in the church a day or two previous to Sunday. Members of the committee loan plants or flowers, and solicit bouquets from the church families having particularly fine gardens. Florists in the community offer short-stemmed flowers at reduced rates, rent plants or bouquets at nominal rates, or even provide decorations for a given Sunday as an advertising medium.

This church has a fund from which flowers are sent to hospitals and to homes because of illness among parishioners, or a birthday and on other anniversaries of its oldest members. On occasion, it is arranged to have these flowers, with card, delivered at the church late Saturday, or early Sunday morning, and sent after the service, in their original containers, to the person designated.

Having flowers, plants, or evergreens

## What makes a family come to church?

We're not talking about why a family *ought* to come to church.

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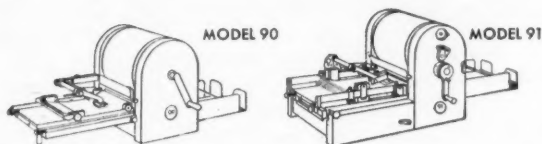
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## Dramatizing Family Week

An Effective Way to Commend Christian Marriage

by Mahlon W. Pomeroy\*

ONE day a woman heard her husband singing, "Oh gee! I'm glad I'm free," and asked him what he would do if he were free, and he said he would hunt her up and marry her over again! You can feel the pride and happiness in a marriage based on that quality of love.

The late Mr. Choate was famous for his wit and one of the most famous of all of his most carefully preserved sayings was the answer he gave when asked who he would like to be if he could not be himself. "Mrs. Choate's second husband," he said. Perhaps a man making such a statement did not care any more for his wife than hundreds of men, who would have said, "I'd go down street and pick me up a woman" or "I would go out and get properly lit up," or some other statement which he did not mean. Because, however, he chose to say a pretty and gracious thing, he gave his wife more pride and happiness than she could buy with twice his week's salary.

Certainly it must be much more pleasant for any person to be married to a happy, contented partner, than to spend the years of one's life with a dissatisfied and discontented one. There seems to be a great contrast between the ideally happy home and the headlines we read: "One-third of all marriages wrecked; one in five within a year."

It would seem that something tangible should be done to help dramatize for people the importance of observing the terms of their marriage contract, something that would help to call it more directly to their attention. Is it possible that all the parties involved in the rising number of divorces understand their marriage to be "an

honorable estate created by God"? It is possible that in the nervous tension and excitement of the actual process of marriage that people too often do not pay close attention to the vows they are taking, and to the seriousness of them. Certainly a large percentage of those who seek divorce never seriously subscribed to the full meaning of their vows at the time of marriage or at any time thereafter.

There is much more to marriage than religion, but certainly it should be a solemn, serious, spiritual matter with those taking the vows. It would seem that one effective method of dramatizing the vows at a time when people might be thinking seriously of them, would be a special service conducted either on the Sunday at the beginning of Family Week, or on Mother's Day, or some other time that one may select, say June, the month of weddings. Such services have been effectively carried out in some churches. The writer has conducted such services each year since 1934.

The plan that seems to have been most effectual is that of renewal of marriage vows by some well known and highly respected couple in the church. It has been done when a retired clergyman and his wife served as the couple, or the pastor's parents, or some beloved deacon and his wife. It must be some couple known for their successful and happy marriage. Such services may vary widely in form and elaborateness. One method is to emphasize the fact that the couple to be reunited will serve symbolically for all married couples in the church. When this procedure is followed, usually at the proper time in the service, the designated couple, not known by the congregation to have been selected, rise and come forward, meeting the pastor at the front of the church where the marriage ceremony is performed. The pastor, then calling to the attention of the assembled congregation the significance of the act about to be performed, invites all husbands and wives in the congregation to unite their right hands where they are seated, and to inaudibly renew their vows together as they follow in thought the service that is to be conducted. The pastor with only the slightest changes to make the service apply to the renewing of vows, conducts the usual wedding service in its complete form, even to the giving again

\*Minister, North Baptist Church, Port Chester, New York.

for your church every Sunday morning is a matter of planning. Local conditions will govern your choice of ways and means for providing them. They add greatly to the appearance of the auditorium and to the atmosphere of the service. The pleasure these plants and bouquets give to shut-ins after the service is an added incentive for their use. It is possible to educate your constituency to this special ministry. There is surely one person in every church, who, by interest and careful planning, can make it meaningful to all.



of the ring or rings. No short form should be used, for the couple should repeat the vows in full. Another possibility is to arrange a much more elaborate service, with attendants, and special dress for the occasion. This procedure, however, offers more difficulties in smoothly integrating it into a morning worship service, and enters the additional question of show, which might detract from the purpose of the renewal of vows.

This service may have several obvious results. It calls to the attention of all present the vows they once took, and in the quiet, unhurried and calm moments of such a service any couple present can think through seriously the vows already taken and their spiritual implications. Of course, the entire church service will be built around the marriage ceremony, with appropriate music, hymns, scripture, and sermon. It is often effective to use a soloist singing, "I Love You Truly," or "O Promise Me." It may help people to catch the vision that two when married move as one. Each of them is limited by the other's limitations, and only as one can they succeed. They move as one to the music which life has chosen for them.

The purpose of such an effort is that all may be encouraged to let a unifying spiritual force be exercised fully to inspire the people to a realization of their mission and opportunity in life, their duty to keep their vows and their obligations to each other.

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# MAAS CATHEDRAL CHIMES

# Family Life

*A Sermon by David A. MacLennan\**

*You fathers, too, must not irritate (Moffatt: exasperate) your children, but you must bring them up with Christian training and instruction.—Ephesians 6:4 (Goodspeed translation)*

**A**FTER the atomic bomb had been dropped on Japanese cities, we were told that its effects were felt over a wide area for a surprisingly long time. The consequences of that powerful bombardment could not be measured in terms of immediate results. Something like that can be said about family life. It has undergone some terrible bombardments during the six years of war, and during the years between the two world wars. Many marriages have been casualties. Many children have been injured emotionally and spiritually. Magistrates, social workers, clergymen speak of the disintegration of family life in the nations which have been victorious in war. Patently the war with its dislocations is an important factor in this situation. Husbands and fathers in military service for several years; wives and mothers in war industry, or in voluntary war service day after day; both partners to a marriage exposed to emotional contacts with members of the opposite sex; many war marriages where insufficient knowledge of one another's background and personal resources have increased the chances of failure—these have been contributing causes to the so-called disintegration of family life. In some cases, resumption of domestic relationships has been accompanied by tensions, even by subterfuges, suspicions and misunderstanding. Quarrels become almost part of the daily diet of such homes, and if there are children, we know that the effects will be unfortunate, and even disastrous.

The figures concerning divorce have been reported, and these are disquieting indeed; but what of families near the breaking point, that have not reached the divorce courts? There must be many couples living in a kind of "armed truce" for the sake of their children. In spite of apparent spiritual poverty, such persons realize that "God's plan is that every child shall have a father and a mother." No one who knows anything about family life in a fine community like ours can be complacent about it. Of course, the

undermining of the home began long before the war, but the war complicated the problem, intensified it, and in many cases speeded up the process. It is a serious situation. Family life is still the basic unit of a nation. Some of you who read Gibbon's history of the Roman Empire will remember that in his opinion Rome declined and fell not through the successful action of external enemies, but through the disintegration of family life within the home. True values perished on the hearth.

If we are convinced of the seriousness of the situation merely throwing up our hands "in holy horror" will not do much to improve it. We must avoid over-simplification, and any "quick-and-easy" solutions. For those whose family life is disintegrating or seriously threatened, a frank facing of difficulties, of failures, of infidelity, as patiently and as objectively as possible is certainly indicated. In some cases a wife or husband—in not a few instances both wife and husband—need to rise into the grace of Christian forgiveness. It is not easy. To be meaningful it almost tears the heart in two. If we could be forgiving in a light-hearted way, how shallow would be our judgments, and how valueless our affection. Tennyson's portrayal of King Arthur forgiving Guinevere may seem to some of us a rather stuffy Victorian attitude, but there is greatness in it, and healing:

The wrath which forced my thoughts  
on that fierce law,  
The doom of treason and the flaming  
death,—  
When first I heard thee hidden here,—  
is past.

And all is past, the sin is sinn'd, and I,  
Lo, I forgive thee, as Eternal God  
Forgives.

Of course, as we have said on other occasions, "forgiveness is a two-way street"; it requires both offended and offender genuinely to engage in it, without reservation, and without re-creation then or later. The good news of forgiveness, divine and human, received in many homes today could work miracles of reconciliation and domestic reconstruction.

But what of preventive treatment? After all, there are young people growing up in our community, and they do get married! In spite of the risks, and the depressing evidence of actual mari-

tal failures, they look forward to it without fear, and with hope.

What ought we Christians to ask them to consider? What can married persons say to those contemplating marriage? Here is an apostolic word to keep in our minds as we select some fundamental truths: "You fathers, too, must not exasperate your children, but you must bring them up with Christian training and instruction." You'd almost assume that a harassed mother had written that. It is one of Paul's instructions in his letter to the Ephesians, as translated by Dr. Goodspeed.

I

*For one thing, we ought to say that the majority of married couples make a success of marriage, and they do so because they go into it as partners for life. Partnership imposes limits on individualism, and of course, it can enrich each partner. There may be a place for individualism in economic and political relationships; there certainly is a far smaller place for it in the domestic realm than many of us have assumed.*

From the extreme emphasis on the sovereignty of the family characteristic of early Biblical periods, we have swung to the opposite extreme, so that commonly the family counts for very little. "The individual within the family, let alone within the wider clan, involving other generations, asserts his or her rights, often in defiance of anything the family may think and say, and this individualism has become so extreme as to be unhealthy." (City Temple Tidings, August, 1945, p 157). "Home is for the most part a restaurant and a dormitory.

It might help some newly married persons if they could be persuaded of this truth: we cannot be irresponsible individualistic persons and succeed in relationships involving others. When we leave the church after the marriage ceremony "the second person plural" becomes basic English for us! Henceforth it is not what *I* intend doing, with *my* time, *my* money, *my* interests; but what shall *we* do together, with *our* time, *our* money, *our* interests. Sometimes a person comes to a counsellor and says, "I have found greater understanding and satisfaction with another woman, another man. After all, I have some rights, and some

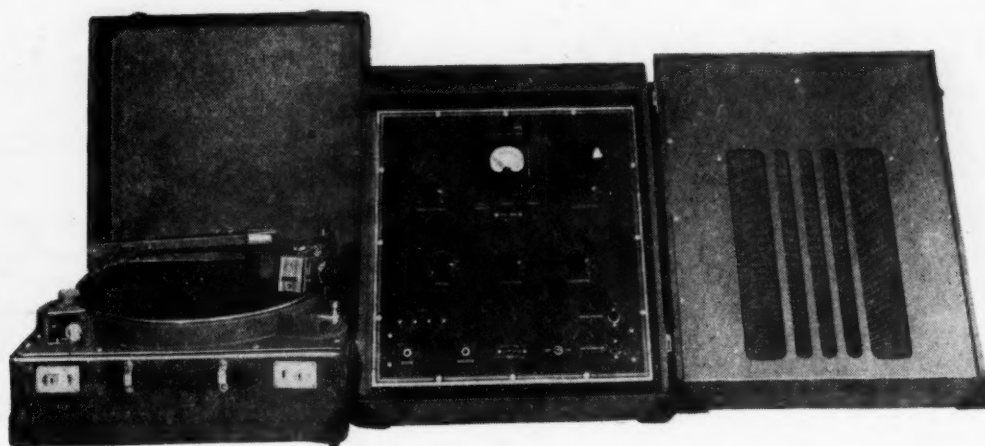
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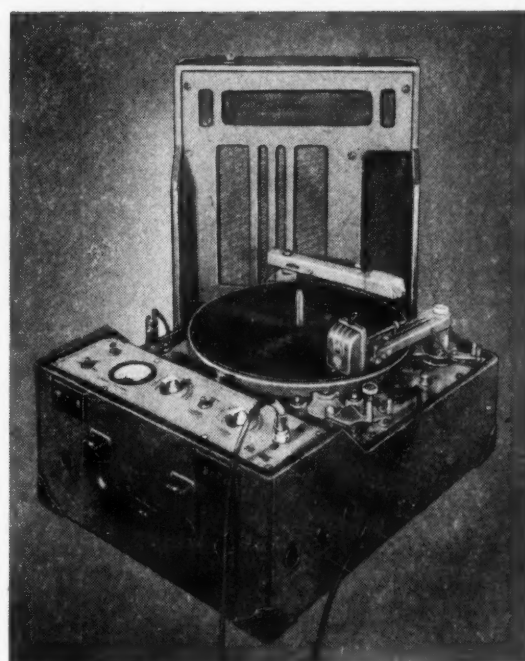


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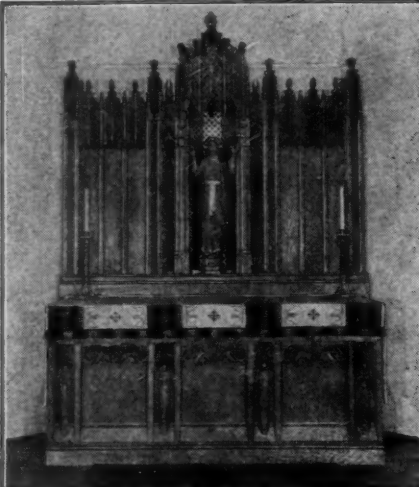
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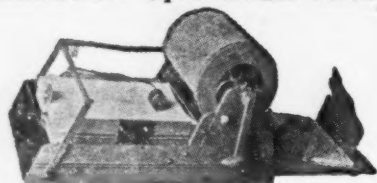
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### Memorial Educational and Recreational Building

The Bales Baptist Church, Kansas City, Missouri, has recently dedicated the educational and recreational building shown above as a memorial to its soldiers of World War II. The cost of \$100,000 has practically been met, but a very small debt remaining. In addition to ten classrooms, the building offers a parlor, a kitchen, a gymnasium large enough for basketball with accommodations for three hundred spectators. This gymnasium will also double as a hall for dramatics, motion pictures and other entertainments. With a membership composed of middle class wage earners the cost of the building has been met without special drives. A bronze plaque on the wall honors 176 boys who went into the war, six of whom died in the service. Alvin G. Hause is the pastor of the church.

needs." But has the original partner no rights, no needs? Have children no claim upon parents? Are we going to be socialized in every relationship but in the one where always it has been essential?

Every family ought to be a little Christian democracy in the making. That means that where there are children, the partnership expands. On an American university campus during a week in which domestic relations were stressed, a poster appeared bearing this strange but true device: "The dictating dad, the domineering mother, the child tyrant are all out of order." . . . Life in a city, with young people, like Leacock's hero, rushing off in all directions, makes it difficult to work out a kind of United Nations Organization Assembly in the average home. But respect for each personality, and consideration of the rights of all, can become a family's policy. A lively sense of what we mean by "community" can be acquired by children—and by parents.

### II

A second suggestion which comes from wise, successful and Christian home-makers is this: *a wife and husband ought, if at all possible, to welcome children into the family.* Modernist and traditionalist alike agree that the primary purpose of marriage is to produce children. This privilege is not granted to everyone. But for

those who can be married and can have children it is surely an obligation and a glorious privilege to do so. When I send a word of greeting to new parents I sometimes say, "life begins with baby!" (Sometimes, after a sleepless night a tired young father feels like telling his minister, "You can say that again! But what kind of a life?") Well, life does begin on a higher level, with new direction and with new responsibilities. I would not sentimentalize parenthood, for as another has said, "Soon the new mother learns that motherhood is more than a Madonna pose; for it means hard labor, hours of toil, perhaps many a sleepless vigil. And the new father soon discovers that his wife is no longer just his own, that his comfort in his own home must now be secondary, and that three cannot live as cheaply as one."

*But homes do need children.* Many a marriage would have avoided shipwreck had a child been born into the home. A child furnishes a common interest for the mother and father which may well give a dimension of depth to their relationship, and weld them in an indissoluble unity. If children cannot be born into a home, a child can be adopted.

One of the most gratifying facts of our time, and in communities like our own, is the increase of the number of couples choosing a child through one of our child placement agencies. Of course, the adopted child may not turn

out well, but even our own children may not. Even unmarried adults may enjoy the blessings of foster parenthood, and many thereby save themselves from hours of loneliness, as well as give some child a decent chance to develop as God intended every child to do.

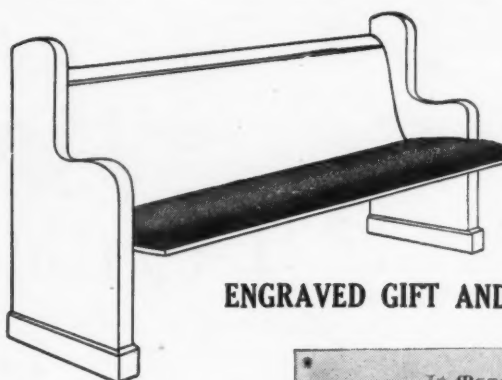
Yet family life sometimes develops serious strains where there are children. "Loneliness of spirit" has broken up more than one home. The partnership of which we spoke earlier does not go far enough. Why do some families succeed? A reliable quality about the life in good homes does not wear out. What is it? Dean Wicks of Princeton calls it "a refined sensitivity." "People who succeed with a lasting companionship between themselves and their children, naturally have grown sensitive to the things that tend to spoil it, and become responsive to ways that sustain it." One of my former teachers used to insist that in all permanent marriages the secret of lasting companionship lies in "the art of growth through difference." Two distinct personalities create a contrast which helps each one become more than either would ever be alone.

This "refined sensitivity" operates when children come with their questions and problems. Such questions may relate to sex, or to other important interests. Wise parents deal with these enquiries naturally, honestly, and as hopefully as they know how. Surely we can be more objective about so-called "embarrassing questions"! A boy or girl between the ages of four and seven wants to know where he came from, how he got here, and does not require dissertations on the pollination of flowers! Can we not tell the child directly, without telling him either too much or too little?

How important it is for both "principals" in the domestic firm to decide quietly and after genuine thinking what the true values of life are that should be sought together! Honesty, kindness, beauty, and loyalty, surely are among these values. Why should we not be sincere, candid, as well as kind, in the inner citadel of the family? No one should be allowed to be pompous, self important, unreal, or afraid in a Christian family.

### III

Family life becomes strong and beautiful as a husband and wife enter into it as true partners. The margin may be growing smaller, but the majority of marriages are such successful working partnerships. Unless health considerations and economic factors make it unwise, children should be welcomed into the home. This third secret

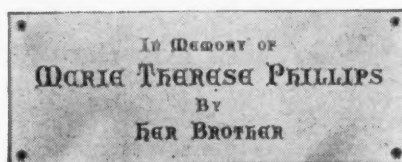


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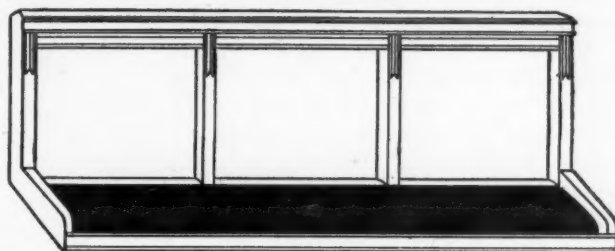
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of successful family life must be stressed: *great religion is indispensable*. How will you keep the spiritual values bright and alluring? The years bring disillusionment to so many, and romance is replaced by routine. What about the place of vital religion in our families? Can we not find ways of showing that God matters by some family recognition in our homes that is genuine, and re-creative? I know how difficult it is when children go to secondary schools, and college and out into business or the professions. When parents complain about their children, saying, "they don't seem to care about the things that matter" it may be that the parents have neglected their "homework." When they are six years of age, do the children get the impression that we care about spiritual concerns very much? When Woodrow Wilson was president of Princeton University he startled a body of alumni by saying, "Some of you write and ask us why we don't make more of your boys. I will tell you the main reason—because they are your boys." "Like home, like children."

A few years ago an American college bestowed an honorary degree on a youthful woman of 74 "for outstanding achievement as wife and mother of Comptons." Then Mrs. Compton, mother of the four famous Comptons, hurried back to the "welcome obscurity of an old frame house in Wooster, Ohio." One of her sons is president of Massachusetts Institute of Technology; one is a noted economist and lawyer, recently appointed to the presidency of a college; one—Arthur, holder of a Nobel prize in physics, is also head of a great institution of higher learning. A daughter is principal of a missionary school in India and wife of the president of Allahabad Christian College. The famous mother of the famous Comptons said that the first thing parents must remember is that their children are not likely to be any better than they are themselves.

Vital religion which includes regular participation in corporate worship, in personal interior disciplines of prayer, in group sharing of church and community welfare activities is a proven instrument of becoming better persons. Yet consider the prevalent attitudes of some intelligent parents towards religion. One group takes the attitude of religious isolationists; their child will be isolated from any kind of religious instruction until the child is supposedly old enough to decide for himself. It is not a new position to take! In nineteenth century England a friend of Coleridge held this opin-

ion, and expressed himself to Coleridge as both men walked in the poet's garden. Coleridge's reply is still pertinent: "You have been admiring my flowers and strawberries. Next year I will not do any work in my garden until August; then we shall see whether flowers or weeds will predominate." Yes, living things do not wait for certain decisions to be made. Some educative process goes on, the child gets some religious ideas in spite of our studied avoidance of religion.

The other parental attitude is one which is so rare these days as to be almost completely absent from an urban community. It is that taken by the parent who is over zealous religiously, and is apt to cause the child



## Let a Little Sunshine In

Here Is a Technique for Cradle Roll Day Which Will Thrill Your Congregation\*

by Ruth A. Pray

**S**LOWLY, so very slowly that the congregation scarcely realized what was taking place, the church auditorium was becoming darker. Dimmer and dimmer it grew. And with the dusk at mid-day came a gloomy, uneasy feeling. It pervaded the inner senses of all present. Something was not quite right, but no one consciously questioned the reason.

In distant halls could be heard muffled sounds, as of many tiny tots tip-toeing along, trying not to make noise, and being rather unsuccessful about it.

Suddenly there was a stir at the windows, while the choir hummed something tuneful, but indistinct. As the rustling outside the windows grew louder, the voices of the choir became clearer.

But what words were they singing? The listeners strained their ears to catch them. It sounded like—why it must be—"Let a little sunshine in!" And then the chorus burst forth in fervent enthusiasm with its song:

Let a little sunshine in;  
Let a little sunshine in.  
Clear the darkened windows;  
Open wide the doors.  
Let a little sunshine in.

The lights flashed on, shaded windows were uncovered and thrown wide open, and into the arms of attendants at each window there appeared, as if by a multitude of miracles, baby after baby. From tiny ones in arms to pint-sized toddlers, they were lifted through the openings into waiting arms, and carried, squirming and gurgling, to their places of honor on the platform.

Sunshine filled every crevice of the auditorium. Sunshine filled every heart within the room. And the sunshine of baby smiles was reflected upon every face, as myriad pools mirror the sunlight from heaven.

Thus is begun the program for Cradle Roll Day—which could be easily adapted to Children's Day—a procedure that has become traditional in the services of a mid-western church. Inspired by her deep love for children, Mrs. Ed Broome, supervisor of the nursery, originated and directs this unique plan that pours joy and gladness into the hearts of all those present, when they "let a little sunshine in."

to develop a positive dislike of all things associated with religion. One cannot imagine the Master making the experience of friendship with the Father and one's neighbor irksome, dull, or worrisome. So a few children might use the first part of our morning's text as a warning: "You fathers (and mothers) must not exasperate your children!"

But the large proportion of children in Canada and the United States have no interest in religion, at least no attachment to its institutional expressions. According to the recent report, *Young Canada and Religion*,† prepared by a fact-finding commission of which

†Published by the Ryerson Press, Toronto, October, 1945.

\*This program is a "regular" at the East Side Christian Church, Tulsa, Oklahoma. It was instituted by Mrs. Broome, nursery-mother of the church.



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NAVE WINDOW

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The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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### CHURCH MANAGEMENT

Found in Prospering Churches

President R. C. Wallace of Queen's University was chairman, "Probably for one-half of the young people of Canada outside of Quebec their church has little outward influence." Why is this so? Dr. Wallace in his summary gives one important part of the answer: "A significant contributing cause is the lack of interest in religion in the home. Young people are greatly influenced by the attitude of their parents."

You parents "must not irritate your children but you must bring them up with Christian training and instruction." This means that instead of delegating the family's religious exercises to the children, we parents accompany them. In many homes not a single religious action occurs in which the whole family participates. Is it surprising then that children lose interest, and treat casually, life's most recreative power? It may be a trite "copy-book maxim" but we tend to forget that actions speak louder than words. A nursery-school teacher had an attack of laryngitis one day and was literally speechless. When one small boy sat down on the top of a slide and wouldn't let any other child pass him, she hurriedly got out some blocks and started others building a boat. Johnnie, the offending youngster, soon joined them. When two others started fighting, she placed a stirring record on the phonograph, and started a grand march. The fighting stopped. Handwork with colored crayons rounded out a successful day. There is something to be said for an attack of laryngitis.

So it is with religion in the home. It is caught, isn't it? Sometimes a chance word, a story, an action, may light a torch of faith and confidence and love for Christ and his values which will never go out even in the storms of later life. Talking about truth and love and kindness may help—a little. But it is when the Word becomes flesh and dwells in us that the values become real, and Christ becomes Master and Friend.

Let families do more interesting and enriching things together while they can. Let families come to church and in the beloved community, worship and work together. Of course every member of a home has a right to his own outside interests. Why can we not make the home a jolly place and a harmonious workshop as well as a place to sleep and eat? We have to win the respect and love of our children. One significant way is to make Christianity a thing of beauty and joy, a loving relation of children to a heavenly Father, a friendship with Christ,

a comradeship with the Spirit of truth and love. I am not asking you to be "good in the worst sense of the word"; but to make goodness a co-operative, adventurous, life-fulfilling quest and conquest. A husband and wife who thus go with God through sunshine and shadow may be granted the joys of love loyal and long which made the Scottish wife say to her man at their eventide,

John Anderson, my jo, John,  
We clamb the hill thegither;  
And mony a cantie (jolly) day, John,  
We've had wi' ane anither:  
Now we maun totter down, John,  
And hand in hand we'll go,  
And sleep thegither at the foot,  
John Anderson, my jo.

*A prayer for family life:*

O Thou Father of every family, we lift up to Thee the family life of our nation. We thank Thee for all Christian homes where each is loved by all and all by each, and each and all in Thee; where the lovely things grow and flourish; and where evil tempers wilt and wither and die; where difficulties are solved, and irritation melted in an atmosphere of good will and good humour; where little children laugh and live without fear, and where young people grow into manhood and womanhood in freedom and in joy.

We pray for all broken homes that they may be repaired in spirit as well as in outward appearance. We pray for all little children wounded in their very souls by quarrelsome parents and for all parents who grieve over children who care nothing for the sacred word "home."

Give us today a new ideal of what our homes might be, that putting away all nagging and unkind criticism, all jealousy and suspicion, all desire to dominate and rule another's life, the family life of our land may be that wholesome basis of the life of a nation which thou canst use. O God, bless the families of Canada, of America, of the world!

Through Jesus Christ our Lord.  
Amen.

(Adapted from a prayer used  
at the City Temple, London)

### RELEASED-TIME DOOMED IN ST. LOUIS

St. Louis, Missouri—St. Louis' system of released-time religious classes for about 22,000 grade and high school pupils appears to be doomed.

Superintendent of Instruction Philip J. Hickey says he will ask the next meeting of the Board of Education to drop the program because of an adverse opinion by the Board's attorney, Emmet T. Carter, in relation to the Supreme Court's recent ruling.—R.N.S.



## PERFECT LOVE

The difference between perfect character and perfect love may be illustrated by the story of the father who came home after a long absence and was welcomed by his little boy with unbounded delight. As the father sat in the house, the little fellow, scarcely able to contain himself with joy, came up to him and eagerly said, "Daddy, can't I do something for you?" The father wishing to respond to the boy's eagerness told him that he might bring him a glass of water. The little fellow, nearly tumbling over himself, ran pell-mell across the room to the water pitcher, poured some in the glass and some on the table, clutched the glass, one little finger in the water, and then ran to his father, the water spilling over the edge of the glass. When he pulled his finger out of the glass there trickled down inside a muddy stream from his not very clean little finger, but the father drank every drop in the glass, while the little fellow stood there rubbing his wet hands on his blouse and saying, "Daddy, can't I do something else for you?" That may not be perfect service, but it is perfect love. Perfect character is a growth, but perfect love is a gift, and that gift can be obtained now—at the cost of our all. From *The Christ of the Mount* by E. Stanley Jones; Abingdon-Cokesbury Press.

AMERICA THE BEAUTIFUL  
Film Available to Churches

"America, the Beautiful," a 16mm technical motion picture film is being made available to churches by the Savings Bonds Division of the United States Treasury Department. The film which requires twenty minutes for showing gives a beautiful pageant of the valleys, mountains, streams and communities of America. It contains a brief message on savings bonds. Requests for loan of the film should be made to the Director of the U. S. Savings Bonds in your state or direct to the Films and Special Services Division, U. S. Savings Bond Division, Treasury Department, Washington Building, Washington, D. C.

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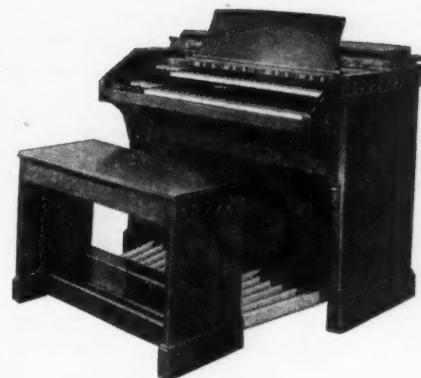
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# The Pews Talk Back

A Book's Review and Some Convincing Conclusions

by Ralph M. Harper\*

THE Protestant pulpit which thinks the Catholic pew uncritical may find both a refreshing and a profitable surprise in a recent book entitled, "The Pews Talk Back," written by the Rev. Luke Missett, C.P.

Father Missett discusses the art of preaching with broad background, since he is an instructor of speech at the Holy Cross Seminary, Dunkirk, New York, and at the Preachers' Institute, the Catholic University of America, Washington, D. C.

More than one Protestant parson knows of an outstanding Catholic preacher as a pinch hitter for a single but seldom scoring a home run; and more than one Catholic knows of an outstanding Protestant as a homer but whose hunch ignores the coaching on the sidelines for a team that might win. Who pays more attention to the technique of the game is not clear. A clue leads me to wonder if the Catholic has the edge: more Catholic than Protestant theological schools are using "G-Suiting the Body" in their voice classes. (Lest I seem to put in a plug for myself, may I say I have neither made nor plan to make a penny from my work of 34 years. If the good father's vow is of poverty, mine is not of plenty! His choice and my necessity incite a whimsical question: Since my booklet sells for twenty-five cents and his book for \$1.50, is the compulsion of my research six times more or less than his own?) An easy alibi is that the Catholic needs this study more than the Protestant and that he knows it.

My own question is, Do some of my brethren know what they need?

## A Refreshing Surprise

In an admirable introductory chapter Father Missett imagines a small boy sitting in the front pew with his mother and exclaiming as the sermon proceeded, "Let's go home!"

"In thought," continued the author, "how unfortunate it is that the people in the pews never get a chance to talk back. Why not let them do it? I decided I would. I was living in a 'fool's paradise' to accept gladly the applause from the grandstand of one's mind and

turn a deaf ear to the boos from the bleachers. I remembered a slogan I had seen in a New York subway, 'If the truth hurts, it should!' I visualized the morning congregation and I began calling on various members. My first witness was a kindly old lady with flashing blue eyes that sparkled with Irish wit.

"Mrs. Callaghan, what do you expect from the preacher?"

"Sure faith, and I would be satisfied if I could hear him. Some of you priests have a fine little talk with yourselves each Sunday morning. I often hope you profit by it. The only good I get from some sermons is that it teaches me patience and possibly lessens me stay in purgatory."

Mr. O'Brien, who tends a blast furnace at the neighboring steel plant was next visited: "Have you any 'gripes' about preaching, Mr. O'Brien?"

"Well, Father, I don't know whether I should complain or consider myself blest but I often fall asleep during the sermon. The preachers are so lifeless. Despite my best efforts, I find myself nodding."

A delightful story is added of the preacher who, noticing that some persons in the congregation had gone to sleep, called the sexton and asked him to arouse them. The sexton replied, "Your Reverence put them to sleep; let your Reverence awake them."

Looking over the congregation the author noticed that a prim school teacher was eager to comment.

"Miss Smith, have you anything to suggest about preaching in our parish?"

"I should think, Father, that since preaching is such an important duty priests would try to cultivate a pleasant tone of voice. I find it so difficult and annoying to listen to priests whose voices are harsh, throaty or nasal."

A practical businessman, Mr. Kane, was asked what he most desired in the preacher.

"More than anything else, Father, I would like the priest to talk to me, not to preach at me."

A mother of eight children, Mrs. Gibbons, was asked what she most desired in the preacher.

"Father, if the preacher is sincere, I can overlook all his other faults. do not really believe what they say." Some priests sound affected—as if they

"Mr. Jones," said the author, "I believe those members of the congregation whom we have called have fairly well covered the qualities of good delivery, but have you any comments about the composition of the sermon?"

"Well, Father," Mr. Jones replied, "I think that most priests could be clearer in the presentation of their matter. I have gotten very little out of the many sermons I have heard."

"Now Mrs. Peabody," remarked the author, "I can see from the expression on your face that you would like to make a comment."

"To be frank, Father, I think that the majority of sermons are dull and uninteresting."

"Fantastic?" asks Father Missett. "I don't think so. Most of the comments of my imaginary audience are the comments of real persons whom I questioned concerning preaching."

## Profit for Protestants

While the remaining six chapters are addressed to Catholic priests, there can hardly be a Protestant preacher who will take exception to a single sentence; on the contrary, he should be grateful for the counsel. The book is so brief that it is hazardous to suggest a new contribution has been made to the classic Yale lectures on preaching, such as those of Henry Ward Beecher and Phillips Brooks; also to similar classics among the Baptists, Christians, Lutherans, Methodists, Presbyterians, and particularly among our brethren of the smaller communions who must depend upon pure preaching for holding down their jobs, more than upon prosperity or political pull. But the last word has not yet been said. A few years ago, at Yale for example, a nationally known clergyman mumbled through his lectures so much that the audience missed over half of what he said. The past three years at the annual Visitation Day of the Harvard Divinity School, an eminent Harvard jurist, a Yale theological professor, and a Jesuit scholar, all spoke so inaudibly that until several of us listeners began comparing notes later, we had feared we were deaf.

Father Missett's second chapter makes a new contribution to the study of homiletics, "Don't Blame Your Voice," but do something about it. While my own study in this limited field is more detailed, I hasten to add

\*The author of this article has been rector of St. John's Episcopal Church, Winthrop, Massachusetts, for the past thirty-four years. His voice studies in "Church Management" have been expanded and published in a small booklet, "G-Suiting the Body." The publisher of "The Pews Talk Back" is the Newman Bookstore, Westminster, Maryland.



that this is the first chapter on voice I have accepted without any reservation whatever—among the 400-odd books consulted.

The following four chapters have close parallels in the great Protestant tradition in homiletics: "The Down Payment on Preaching," the intellectual and the spiritual preparation; "Be Mindful of Your Audience," the adaptation of the sermon to the level of the auditor; "On the Alert," every waking hour in the preparation of the sermon; "Pleasing the Eye," up to date counsel, with detailed suggestions, on the necessity of correct pulpit posture, endorsed alike by voice and orthopaedic authorities.

An entirely new note is given in the closing chapter, *Attende Lectioni*. The Standard Revised Version of the New Testament has made clear the literal meaning of 1 Timothy 4:13, "Attend to the public reading of scripture, to preaching, to teaching." By no stretch of the imagination did Paul consider public reading of less importance than preaching and teaching. It is not "grammar school stuff" but a most difficult art. Its mastery may well be considered one of the highest achievements possible for the Catholic and the Protestant alike. Whatever his communion, an average pastor can hardly escape the impulse to do something about it when in this closing chapter, *Attende Lectioni*, Father Missett tells a touching story:

"After Mass one Sunday morning, a man entered the sacristy, approached the celebrant of the Mass and asked to go to Confession. It was years since he had received the sacraments. The good Father, having preached on Penance that morning, hoped that this was the first fruit of his sermon. He asked the man what led him to make the decision. The man replied, 'When you read the Gospel this morning, it seemed that Christ Himself was speaking to my soul. I have heard the Gospel read several times but never as you read it.' The reading of the Gospel by some priests is a tremendously impressive ceremony. Yet, too many times, God's message is robbed of its beauty and impressiveness by hurried and monotonous reading."

#### An Aroused Parson

Before presuming to give a lusty Amen! to Father Missett's new emphasis on *Attende Lectioni*, I am not ashamed to confess that I too have been aroused for more effective work in this neglected field.

#### A Layman's Reaction

After reading the book a business friend made a comment as follows:

(Turn to next page)



## Suppose You Were Taken from this Picture

### Would your family be provided for?

No one likes to think of anything happening to himself, but every minister knows that he "may get the call" with his family left to shift for itself. Foresighted clergymen plan their insurance to give the family complete protection and at the same time establish a profitable means of saving or meeting unforeseen contingencies. In addition to family protection, it offers an insured income for life in case of sickness, accident or permanent total disability.

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# The Reverend John Doe Takes a Vacation

It Proved to Be a Spiritual Tonic

by Eric M. Robison\*

THE Rev. John Doe this year spent his vacation on the lake shore near his home. But it was a worthwhile vacation because he did something that he had intended doing for years: he sorted out the notes and clippings which he had gathered over a long period of time. Some of these were in exercise books and some in tobacco boxes. He also took with him two dozen *Church Management* Sermon Folders, and one of those wooden boxes about 15¼ inches long by 7½ inches deep by 7 inches wide which are used for packing corned beef. He had discovered that the folders would stand upright in the box and be readily accessible.

The first morning of his vacation he leisurely glanced through his notes and clippings, and made a note of various sermon topics which were suggested by this material. He noted, for example, that he had quite a number of references to Christ being the Interpreter of the Nature and Character of God, that, in fact, the Christian Gospel was the Good News that God was like Christ. He therefore marked one of his folders: "The Interpreter." Other topics suggested were:

\*Rector, Church of the Good Shepherd, Dunedin, Florida.

## The Pews Talk Back

(From page 35)

"The average person upon going to church wants to hear a sermon that he can go home and praise, elaborate upon, and perchance disagree with. He is in no mood for being disappointed.

"The preacher may have had a hard week. With christenings, weddings, and funerals he may have witnessed human emotions soar to the heights of joy and descend to the depths of sorrow; yet in the pulpit he must not let down.

"Father Missett's book, 'The Pews Talk Back,' portrays this audience reaction and charts a course for meeting it. If I were a preacher I would live with this book until it became a part of me. In truth, I have decided to do so anyway, since sermons can be preached in business offices and at conferences on occasion."

THE ALL PURPOSE SERMON FOLDER  
Folded size 6" x 9¾"—note inside folds which protect clippings

A World without God,  
Learn by Doing,  
Building up or Pulling down,  
Narrowness,  
The Goodness and Severity of God,  
Does it matter what you believe?,  
Invisible Things,  
Things that Remain,  
With the Residue he made a God,  
Unrealized Dreams,  
Verdicts of History,  
Limiting God,  
Encouragement,  
One Day at a Time,  
He went a little farther,  
Shut in,  
The Reward of Suffering,  
We must love the Highest,  
The world needs a Leader.

Having titled folders made for these additional topics, he set to work to slowly go through his notes and clippings. Whenever he found any clipping relating to Christ as the Interpreter, he placed the clipping in the appropriate folder. Whenever he found a note regarding this subject, he either copied the quotation and placed it in the folder, or made a note on the folder where the quotation was to be found.

For some topics there were a dozen or so references. Take for example the subject: "A World without God." For years John had been thinking of preaching a sermon on this theme. He remembered hearing when he was a boy of Guy Thorne's novel: "When It Was Dark." Here was a good back-

ground for a sermon on either "A World without God," or "A World without Christ." Then some years ago he had seen in *Church Management* (April 1928, Volume IV, page 455), a reference to this book by Dr. Hugh T. Kerr. Perhaps after all he would not use it for his original theme, but rather as the basis for an Easter sermon. However, he marked on his folder where the reference was to be found.

Then in another *Church Management* (April 1931, Volume VII, page 569), there was a quotation from Abba Hillel Silver's "Religion in a Changing World":

Suppose there were no God!

Not so long ago an eminent psychologist sent out a questionnaire to a group of men and women asking them to answer this question: "If you became convinced that God did not exist, would it make any difference in your life?" The replies, as one may well imagine, were varied. Some said that it would make no difference at all. One said that it would make him feel lonely in life. Another said that it would make him afraid to face either life or death. And still another said: "If I become convinced that God did not exist, I would destroy myself." This last reply seems very extreme. But those who are acquainted with the dynamics of ideas, will not question the sincerity of the reply. An idea may destroy and may give life. It may wound and it may heal.

John was not so sure that the idea was so "extreme." A world without God would be dark indeed! He remembered an illustration about a Russian girl who actually did commit suicide because she had no faith: and with a little search amongst his papers he found the item in *Tarbell's Teachers' Guide 1925*, page 64.

Not long ago, the body of a young Russian girl was washed ashore near Kronstadt, in Russia. In her pocket-book was a carefully folded note—her message to the world.

"We people of the twentieth century are without faith, without hope, without desire to live. No Christ, no socialism, no humanity—nothing exists for us save thought, and thoughts lead to suicide."

At about the same time, a young woman in Japan was writing to the minister of education; in her questions ring the same note of despair.

"1. What is the aim of life?

"2. If life has no definite aim, and if, consequently, there can be no standard or rule of life, why fetter men and women with the bonds of law and religion? Why not let them commit crime and rebel at pleasure?" (Quoted from the *Youth's Companion*.)

John also found a similar quotation in *Tarbell's Teachers' Guide, 1935*, page 379.

Two young people committed suicide with gas not long ago. A few days



# FLOWER ARRANGEMENT IN THE CHURCH

By Katharine M. McClinton

An indispensable book for all churches that use flowers. A new printing is now available and features floral illustrations of the altars at Christ Methodist Church, N.Y.C.; Brick Presbyterian Church, N.Y.C., and the Evangelical Lutheran Church of the Holy Trinity, N.Y.C.

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before the young woman said to a friend: "You and I and Fred, young, heedless, cynical, living in this reckless town of New York, may laugh sometimes at old things like the law and religion, when they say, 'Thou shalt not'. We may think that phrase was written for old fogies. Also we may sneer at 'The wages of sin is death.' But, my friend, there comes to all of us, sometimes, the knowledge that the law and religion are right. What they say we shall not do we cannot do without suffering. I have learned that. Also, the wages of sin is death. It's worse than death—it's hell on earth."

And in the same volume of Tarbell's Guide (page 125) was evidence of a hunger for God:

Said a Harvard student recently: "Among my associates, the literary groups, I haven't met a student who is an atheist. They all believe in God, but the problem is the approach to God. We don't find it in the existing churches, and we want it. If some man would show us the way, we would run to him."

If the despair of those who do not believe in God is doubted, think of this quotation which John took from a sermon by Dr. Fosdick dated Feb. 12, 1933. It reports an interview with Clarence Darrow in his seventy-sixth year.

If I were a young man, with life ahead of me, I think I'd chuck it all, the way things are now. The odds are

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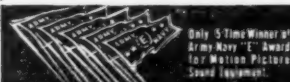
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**DEVRY**

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too great against you, and anyway, the world is all wrong nowadays. . . . I certainly have no encouragement for the young bloods that are just starting out looking for jobs. The sooner they jump out of windows, the sooner they'll find peace.

How much happier Darrow would have been had he had a Christian faith! He was like a lost soul, like a ship without chart or compass! His very words suggest that at heart he is yearning for God! This same yearning is evidenced in the well-known words by Robert Ingersoll at his brother's funeral as reported by W. R. Johnson in *Why Believe?*

Life is a dark barren vale between the ice-clad peaks of two cold eternities, and we strive in vain to look beyond the heights. We wail and cry in the night, and the only sound we hear is the echo of our own voices. In such an hour as this we fain would see the glimmer of a star, and hear the rustle of an angel's wing.

There was another reference, too, found in Dr. William Adams Brown's *The Life of Prayer in a World of Science*, (speaking of a writer in *The North American Review*):

He (this writer) finds himself one of a multitude of seekers looking for something which they have not found. He quotes the experience of one of them, a man whom he had long respected for his sincerity, devotion, and spiritual insight, who recently came to him to tell him of a dream. "I thought," he said, "that I saw you standing on a hilltop, and we, a great host of us, were crowded around waiting eagerly for what you might say. We could see your lips framing the word, but no sound came out of your mouth. We tried to help you by calling out the word your lips were shaping; but we also were dumb; and that word was God."

"The Lost Word" for which mankind is seeking is "God," and until they find it they are of all men most miserable. Whether or not they commit suicide, they certainly have lost much of the warmth of living. Without it, there is a strong possibility that they will become less than men, for: "faith in Christ is an absolute necessity if human existence is to remain human." (Quoted Expositor, Volume 13, page 304.)

We must have God, thought John Doe, and then his eyes fell upon a quotation from Prof. W. P. Montague:

If God is not, then the existence of all that is beautiful and in any sense good, is but the accidental and ineffectual by-product of blindly whirling atoms, or of the equally unpurposeful, though more conceptually complicated, mechanism of present-day physics. A man may believe that this dreadful thing is true. But only the fool will say in his heart that he is glad it is true. For to wish there should be no

God is to wish that the things which we love and strive to realize and make permanent should be only temporary and doomed to frustration and destruction. . . . Atheism leads not to badness but only to an incurable sadness and loneliness.

And there was another quotation from Jacques Maritain:

Man cannot find his unity in himself, he finds it above himself. It was his determination to be self-sufficient which ruined him.

Yes, St. Augustine was right: God has made us for Himself, and until we find Him our hearts will be ill-at-ease.

There were other clippings and quotations for this theme alone, and John felt a strange stirring within him to preach a sermon on: "A World without God," in which he would try to show how utterly miserable and hopeless men were until "The Lost Word" was theirs again. He thought of the darkness of the world before the Advent of Christ, and of how pagan nations responded to the Good News that God was like Christ! Perhaps he would preach a companion sermon also, on "A World Which Finds God." Several suitable texts sprang into his mind: John 17:3 . . . And this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent; Acts 17:23 . . . I found an altar with this inscription, To the Unknown God.

And so the Rev. John Doe spent several days of joyful labour. There was something fascinating and rewarding in his toil. Not only could some of these illustrations be actually used in sermons, but they also would inspire his thinking before a sermon was even begun. Here in these folders were the germ thoughts of some twenty sermons. He would still have to ascertain the historical setting of various texts, he would still have to discover the meaning of the text in its original Hebrew or Greek, he would still have to pay attention to the literary form of his sermons, but here was decided help in choosing sermon themes, and in illustrating them after they were chosen.

His vacation had been very profitable, but he really must secure some more folders!

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Richard R. Hulbert,  
Faribault, Minnesota.

### THE RELIGION OF SECULARISM

The religion of secularism . . . lacks redemptive power. There simply is nothing within secularism that can redeem man. In 1939 there was a World's Fair in New York City. Nations from all over the world sent their exhibits, and hundreds of thousands from all parts of the world came to see them. The exhibits were amazing; one stood astonished before the well-nigh incredible scientific achievements of man. Scarcely, however, had the fair started than something else started: a war in Europe—a war which proved to be long, bloody, and costly; a war in whose raging fires some of the bravest and best of our men and choicest of our treasure have been alike consumed; a war from the material and spiritual dislocations of which it will take generations to recover. But what was there in all this astonishing mechanical achievement that could of itself reach down and touch the roots of war and lift man above its ravages? Little, if anything. On the contrary, what actually happened was that this mechanical achievement was turned against us to hasten our destruction. From *In the Light of the Cross* by Harold Cooks Phillips; Abingdon-Cokesbury Press.

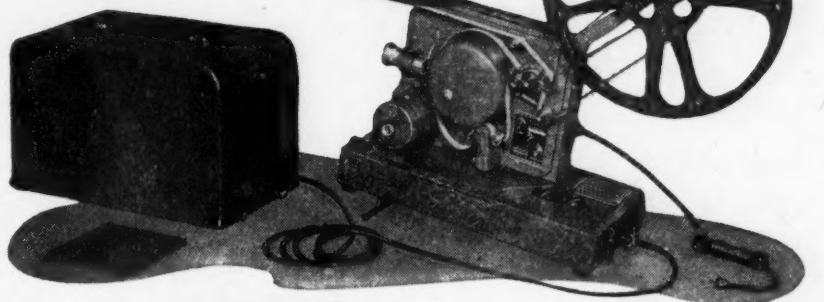
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## Religion in British Isles

A Quarterly News Letter

by Albert D. Belden

THE current effort in London throughout Lent up till Easter was a "follow-up" campaign to the great Christian Commando effort of last spring. This time, instead of the churches going out to the people in their customary haunts—the home, the factory, the cinema, the club, the pub—it was a "Come to Church" campaign—a call to the people to come and see what the churches are like. A very tasteful and challenging poster was used all over the great city. Visiting campaigns took urgently and brightly-worded letters of invitation into the homes of every district.

The first emphasis was placed upon church members to be, for six weeks, unfailing in their own attendance morning and evening as an example to the outsider and to provide the nucleus of stronger congregations everywhere.

Up to the time of writing the response has been really very good, though still not what it might be, and bigger audiences in most churches have very much stimulated the ministry and officials and encouraged the various organizations in their special tasks.

Undoubtedly the economic and international crisis has sobered the mind of British democracy and provided a new interest in what religion has to offer.

### Religious Films

Mr. Arthur Rank, the Methodist film magnate, has fulfilled a promise he made at the World Sunday School Conference last year, to set aside one whole studio for religious films. Gate Studios, Elstree, Hertfordshire, are now to be devoted entirely to this work. Three films are projected, The Wedding Feast, Ruth, and The Burden-Bearer. Mr. Ward Richards, who made Penn of Pennsylvania is producer.

In this connection it is interesting that experiments have been made in various parts of the country with Sunday Morning Religious Film Services for children in the picture theaters. For example, at High Wycombe, Bucks, the local vicar, Rev. S. Price, B. D., has used the local "Odeon" picture-house for this purpose. The services are held after the hour of Sunday school—at eleven a. m. Hymns are sung, prayers given, and then a film with some religious meaning and

value. It has been carefully ascertained that a large proportion of the boys and girls attending are from those who do not attend Sunday school or church, so that the evangelism of these services is real and valuable.

### Mahatma Gandhi

Few events in history have more deeply or widely stirred the hearts of the British people than the astounding spiritual triumph over violence gained by Gandhi's fast unto death and then the swift martyrdom following his victory. Innumerable pulpits rang with sincere, if belated, praise. The British press rose splendidly to the great occasion with eloquent and even awe-laden tributes, although so much of Gandhi's efforts had been in opposition to the British Raj. Too late it is realized how worth while it would have been to have worked with him years ago. Much of the bitterness and strife of recent months might have been avoided. One moving and hitherto little known story of Gandhi has emerged. C. F. Andrews—"Christ's Faithful Apostle" as he was called by Hindus (playing upon his initials), attended Gandhi on a former occasion when he fasted unto death. Andrews used to relate how the doctors were extremely concerned about the Mahatma's condition and begged him to intercede with Gandhi to call off his fast. Gandhi simply replied, "But Charles, I am not going to die." The doctors, however, kept up their pressure and when Gandhi was reduced to great weakness Andrews approached him again. Very faintly the Mahatma signalled for a slate and wrote feebly upon it in rebuke "Have faith in God." Once more Andrews retired feeling very ashamed. But the doctors gave him no rest and in a moment of alarm Andrews tried once more—he felt the Mahatma's death would be such an overwhelming catastrophe. Once more, and still more feebly, Gandhi scrawled on the slate "Where is your faith in prayer?"

C. F. A. went from the saint's presence moved to his very soul with shame that he a Christian should have needed to be reminded by a Hindu of faith in God and prayer! Gandhi won his victory that time. And indeed, is there not in his life the better, purer vic-



tory that rebukes forever the bloody victories of war?

Lambeth, 1948

This year promises to be full of conferences—Amsterdam, The Pan-Anglican—and the Lambeth Bishops Conference. The last time the bishops came together was 1930 and on that occasion over 300 of them issued an official statement containing the famous verdict: "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

In view of the forthcoming conference a large body of Anglican clergy are addressing to them a petition reminding them of their 1930 statement and proceeding as follows:

"We believe that the experience of the second World War has confirmed this judgment. It has shown how war undermines general morality by lending support to the doctrine that evil means can promote righteous ends, by weakening the sense of truth and the values of family life, and by treating national rivalries as of greater significance than the unity of the universal church. We have also observed how the traditional methods by which Christians have attempted to limit the effects of war have been swept away—a process culminating in the horror of the atomic bomb.

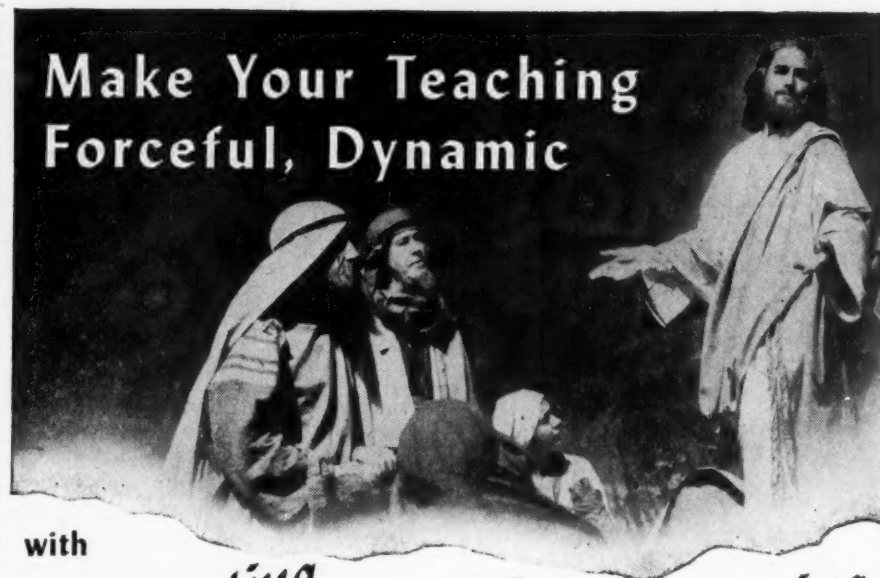
"We therefore humbly beg your graces and your lordships to declare that all participation in war as it has now developed, even for a good cause, is contrary to the divine will, and to affirm that the right method of resisting evil is that of positive Christianity, as shown, not only in the witness of the Society of Friends, but also in the resistance offered to Nazism by the pastors of the Church of Norway and of outstanding Christians in Germany and other countries."

#### "The Seat of the Mighty"

In the pretty Somersetshire village of Winsford, in the home of the post-mistress, Mrs. M. Veysey, now eighty-two years of age, is a small oak chair which of recent years has gained the name of "the seat of the mighty." On it there sat regularly for a number of years, beginning at the age of three—which is the age, psychologists tell us, at which we choose the pattern of life—the little son of Mrs. Diana Mary Bevin. Today he is world-famous as Ernest Bevin, Foreign Secretary of Great Britain. A photograph is shown with great pride presenting Little Ernie with a group of other youngsters under a large banner inscribed "Winsford Wesleyan Sunday School 1877." This is certainly "one up" for the Methodists and it illustrates once again the vital value of our work for the children. When you teach a child you may well be teaching a world.

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upon in a long time is culled from the *Methodist Recorder of Great Britain*. A man called upon a friend of his who was a jeweler in a large way of business. He was shown a selection of his friend's store of precious stones. Among them was one that seemed quite lustreless and dull. Pointing to it he said to the jeweler, "That one has no beauty at all." "Hasn't it?" replied his friend, "here, take it into your hand," and he pressed the man's fist firmly round the jewel. In a few moments he said "Now look at it." The man opened his hand and the stone

was glowing with all the splendours of the rainbow. "Why, whatever has happened?" he cried. The jeweler replied, "This is an opal—a sympathetic jewel. It only needs to be gripped by a human hand to bring out all its wonderful beauty."

Whether we admit it or not, those who please us most are those who demand our best—whose demands cause us to give what is expressive of our finest thoughts. Under such demands we feel ourselves growing. We experience the joys of accomplishment.

# Productive Pastures

by Hobart D. McKeehan

## SERMON STARTERS

### A. Perfect Friendship

*Mary hath chosen the best part of all.—St. Luke 10:28 (Knox).*

**P**ERFECT friendship! Alone, the human heart is incomplete. Every movement of the heart, said Dante, is in the direction of love. The movement begins as an invocation and a plea:

Nothing in the world is single,  
All things by a law divine  
In one another's being mingle,  
Why not I with thine?

But it does not end there. In time the passion to invoke becomes the power to evoke, while the desire of love and the joy of love combine to give life its unity and peace.

\* \* \* Consider the golden hour of discovery—the hour in which friendship reaches perfection and an affinity of minds becomes a union of souls. It is the hour in which, athwart the

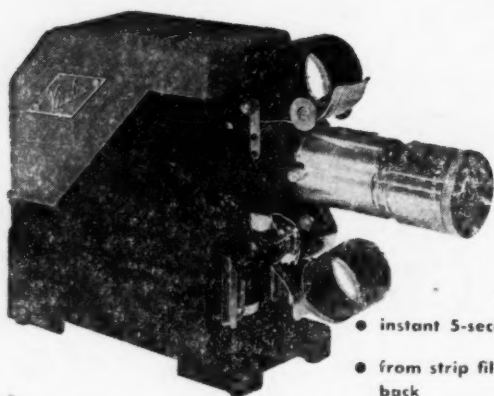
chilling clouds of life, a shaft of warm sunlight falls with a voice and music in it. It is the hour of revelation. It is the hour in which the shadowless heavens enrapture the beshadowed earth, while seeking becomes finding, and the eagerness of the journey becomes the ecstasy of discovery. In such an hour man, the lone and lonely, becomes man the lover, and love is no longer something which exists between two lives but, rather, something in which two lives exist and find their oneness. Nay more; it is likely to be the hour in which genius breaks like dawn, while all the ages become its debtor. \* \* \* Assuming that we know something of its mystery and miracle, what shall we do with a perfect friendship? I think we must do five things. We must cultivate it. We must consecrate it. We must appreciate it. We must keep it pure and constant. And we must guard and protect it.

First, we must cultivate it. It was Emerson who said, "To have a friend you must be a friend." Friendship, though a gift from God, does not come to us perfect and complete like some Grecian temple. Rather, it comes to us like a tree or a flower or a little child. It is a living thing, and if it is to fulfill its sacramental mission in our lives it must be fed and watered regularly and abundantly.

Secondly, we must consecrate it. The clasped hands of the most perfect friendship are always held together by the mystic hands of Another, even the Perfect Friend, Christ our Lord. Only as we love Him as we love nothing and no one in this world can our human friendship achieve perfection.

And we must appreciate it. We must be grateful for it, expressing as best we can what an unspeakably precious possession a true friend is:

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O ray of light, my friend!  
When sorrow's gloom made life so  
drear,  
Then comfort sweet thy words did lend  
As if Christ spake, 'be of good cheer.'

O rock of strength, my friend!  
When shifting sands beneath my feet,  
And changing scenes my steps attend,  
Thy truth and constancy are sweet.

I clasp thy hand, my friend!  
Thank God that thou art here;  
I am not worthy He should send  
To me a gift so dear.

And with cultivation, consecration, and appreciation there must always be faithfulness. While literary critics discuss and seek to identify the persons in whose friendship the writing of the Bronte sisters were molded and mel-  
lowed, I am reminded of a letter written by Charlotte Bronte to one who was perhaps her most intimate friend. "Believe me," she says, "though I was born in April, the month of cloud and sunshine, I am not changeable. My spir-  
its are unequal, and sometimes I speak vehemently and sometimes I say nothing at all, but I have a steady love for you, and if you will let the cloud and shower pass by, be sure the sun is always behind, obscured, but still existing."

And, finally, if we have found a perfect friend, a brother or sister born for adversity: if, like Mary of Bethany, we have really chosen the good part, as our Lord expressed it—cultivating, consecrating, appreciating and making constant what friendship is and means—then we shall know the mystery of its meaning. Then we shall be aware of the quiet reaches within which our lives are emparadised, while, wafted upon the white winds of wonder, we shall feel, showering upon our hearts, the million tinted petals of the Flowers of Paradise. Then we shall share in earth's sweetest sacrament, and we shall hold the heart and love of our true friend as life's most precious treasure, while we say to our own souls:

Give holy care when lifting up  
The goblet life has filled,  
Lest from a seeming tiny cup  
An ocean be outspilled.

And, like the scholar-saint of the Middle Ages, speaking to the divine friend, Jesus Christ, we shall say to our human friend:

Thou art mine and I am thine;  
I will make thee sure of that.  
I will lock in my heart,  
I will close its outer door,  
I will lose its little key,  
Thou canst, then, no more depart.  
—Adapted from *Life's Golden Hours*;  
by H. D. M., Fleming H. Revell Co.

#### B. Religion and Science

*Ye shall see the heaven opened, and the angels of God ascending and de-*

*scending upon the Son of Man.*—St. John 1:51.

Introduction: Relate these words of Jesus to the experience of Jacob and his dream at Bethel (Genesis 28:12). It is the intercourse and communion between heaven and earth. It is the basis of a sacramental view and interpretation of the universe. It is the heart and secret of the cooperative mission of religion and science in the pursuit and enjoyment of truth. Religion and science are ways of revelation. Either is incomplete, leading to futility, without the other. The attainment of truth, the whole of truth, demands both the way of revelation and the way of discovery. The descending angels may well symbolize the way of revelation. The ascending angels may well symbolize the way of discovery.

#### Analysis and Illustration:

The Religious	The Scientific
1. Mysticism	Rationalism
2. Religion	Theology
3. Art	Science
4. Intuition	Intellect
5. Awareness	Analysis
6. Life	Logic
7. The Heart	The Head
8. Revelation	Discovery
9. Values	Facts

Conclusion: Completeness of life, like completeness of truth and reality, demands both religion and science. It demands both sight and insight—revelation and discovery, mysticism and rationalism.

### POETIC WINDOWS

#### Mission of the Poet

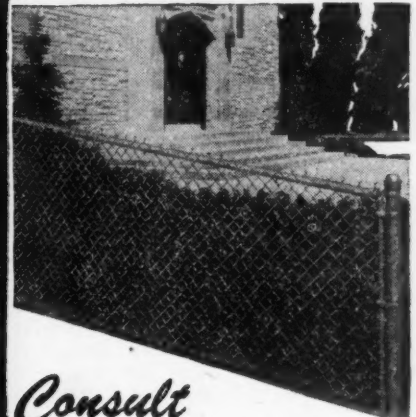
The religion of Christ does not ignore poetry nor does it depreciate it. The most enduring books of the Old Testament are poetic books; the gospel is an entire poem that opens with the simplicity of a pastorate, culminates in the noblest tragedy, and concludes with the splendor of an apotheosis. The Church founded by Christ had canticles long before it had theological systems, and its cathedrals are not constructed only of stone. Every great poet was a Christian poet, even though born before Christ or far from him: Homer was a Christian when Priam weeps at the feet of the weeping Achilles; Aeschylus is a Christian when he pities Titan chained on the Caucasus; Sophocles is a Christian in the filial and sisterly compassion of Antigone; Virgil is a Christian prophet when he announces the birth of the miraculous child and the remaking of the world. St. Gregory, St. Ambrose, St. Ephraim, St. Francis, even St. Thomas sang in verses of the First and Supreme Poet.

\* \* \*

Your work resembles the ineffable

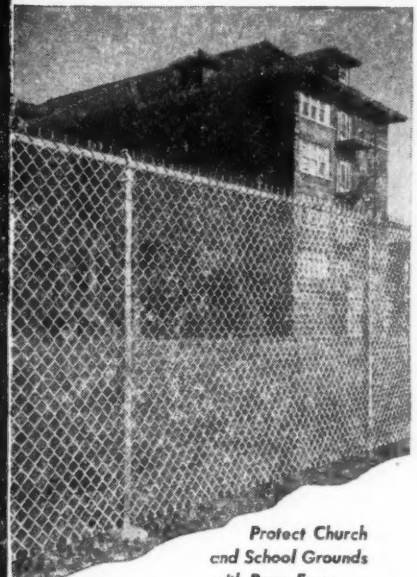
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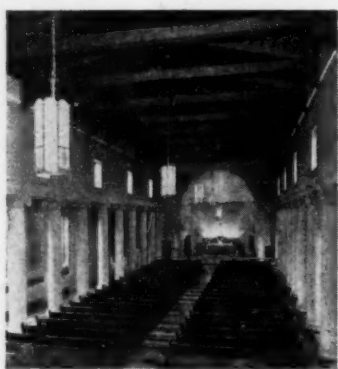
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mystery of the Incarnation, since you too must choose the atoms and sparks of the divine spirit in the exterior and physical forms of the earthly idioms. Inspiration too, in order to redeem, must endure the imprisonment of syllables, which manifests it but at the same time reduces and diminishes it.

Your natural language is that of the image. With a perennial discovery of likenesses among beings and their aspects, you irrevocably point out the original oneness of the universe, more apparent to you than to others; you affirm the brotherhood of all the creatures destined to become reconciled in the newest return to God.

Your songs, with the magic of their healing and sublime beauty, purge every anguish and guilt, a purge that is the human echo of that redemption that the Son of Man announced in his beatitudes. Even if you do not know it, you are among the disciples of the Sermon on the Mount; you are, within the limitations of terrestrial expression, imitators of the Redemption, preparers of the Kingdom of Heaven.

\* \* \*

In the most fortunate moments of inspiration, when humility is a bridge to sublimity, you are showered with grace, you hear what God himself says to you; and you, martyrs in ecstasy, seek to express it with all the power of your articulate sounds. Despite the poverty of means, the disparity of human conditions with respect to divine revelation, you succeed in imprisoning in your songs, often unknown to yourselves, some fragment and echo of the Absolute Truth.

Hence poetry is an illuminator, a purifier, and a redeemer. You are, in your fashion, thaumaturgists, in that you collaborate in the miracle of changing the material to the spiritual, sorrow to joy, the pain of nature and of its King to a song of resurrection. \* \* \* You are apostles of Christ in *partibus infidelium*, mediators between the nostalgia of man and the promises of God. Your verses need not speak of the glory of Christ, of his saints and of his Church: there is a Christian tone, color, and significance in the very way you describe a cloud, a flower, a mountain, a child's face, the appearance of a woman. That cloud, through the hidden secret power of art, recalls to us the cloud of the Ascension; that flower resembles the lily of the parable; that mountain has some reflection of the splendor of Tabor; that child will be the brother of those who touched the knees of Jesus. \* \* \* Poetry is the dissipator of shadows: whether it be the sorrow of the *Inferno* of Dante, or whether it

be a love of life in the bitterest verses of Job. All the poets of the world, whether they know it or not, or are reluctant to be so, are but illuminators of the Gospel. Great poetry, in the likeness of Christ, is the way, the truth and the life.—Giovanni Papini in *The Letters of Pope Celestine VI*; E. P. Dutton & Co., Inc.

### Prayer

Prayer is a gentle thing  
A whispered word  
Or just a song of praise  
From some small bird;  
Thanks for the little road  
That leads one home  
Over the twilight earth  
And the shadowed loam.

Prayer is a fragile thing  
Yet iron-strong  
It is the stair to God,  
And be it song  
Of praise, or words of faith—  
It always seems  
Lovely as sunset-glow  
Restful as dreams.

—Pauline Howard

### My Book Shelves

There, with their limitless knowledge,  
There is the wisdom of the years,  
There is mankind's first college,  
There is laughter, pathos, tears!

There is pent up, fierce desire,  
There all the love of the ages,  
There is emotion, passion, fire,  
There engraved on those pages.

There is philosophy, there creed,  
There the portrait of ourselves,  
There all the yearning that we need,  
Yes, there on my book shelves!  
—Lawrence M. Brile in *Fresh Leaves*;  
Harbinger House

### Treasure and Pleasure

Treasure plies a feather,  
Pleasure spreadeth wings,  
Taking flight together,—  
Ah! my cherished things.

Fly away, poor pleasure,  
That art so brief a thing:  
Fly away poor treasure,  
That hast so swift a wing.

Pleasure, to be pleasure,  
Must come without a wing:  
Treasure, to be treasure,  
Must be a stable thing.

Treasure without feather,  
Pleasure without wings,  
Elsewhere dwell together  
And are heavenly things.

### Life's Journey

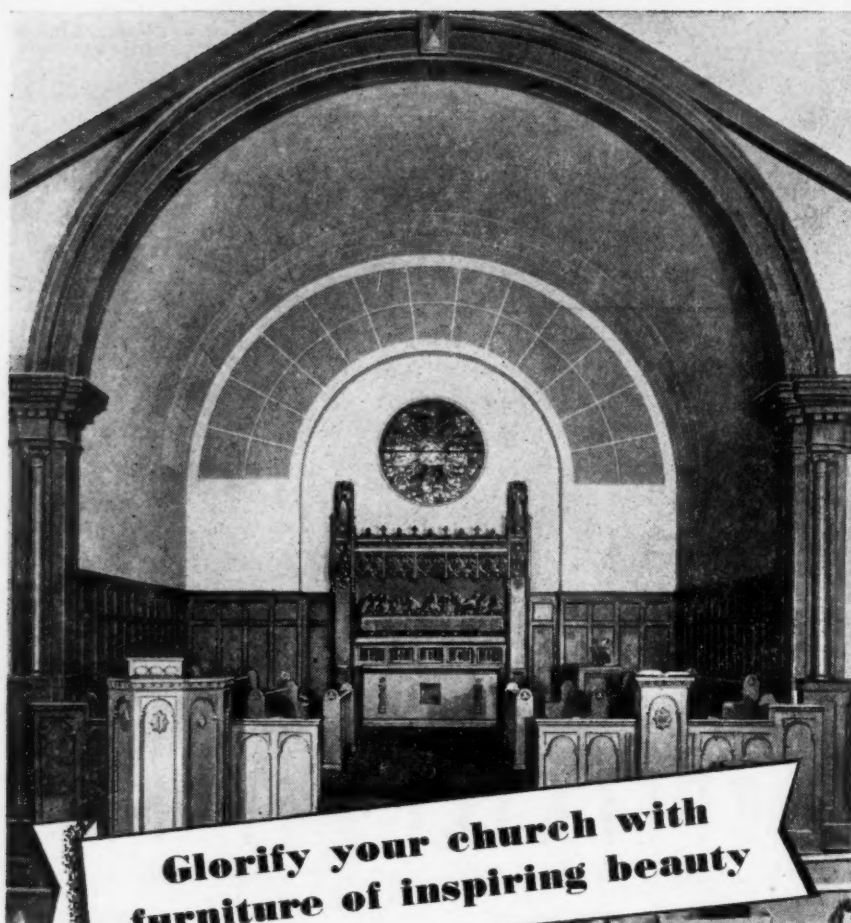
Life is like a journey  
Taken on a train,  
With a pair of faces  
At each window pane.  
I may sit beside you  
All the journey through  
Or I may sit elsewhere,  
Never knowing you.  
But if fate should mark me  
To sit by your side,  
Let's be pleasant travelers;  
It's so short a ride.

—Charles Branham



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God shield us from partings, hobgoblins and tears,  
God save us from demons and dangers and fears,  
God keep us together the length of the day,  
God grant we keep laughing the whole of the way.—Elizabeth Goudge  
in *Songs and Verses*; Coward-McCann, Inc.

### SELECTED PROSE

#### Winging Onward

God is the eternal rhythmic movement of all-being.

God is love, but unless I love I cannot feel God.

God is all-knowing, but unless I attain wisdom I cannot understand him;

God is power, but unless I become humble I cannot approach him;

God is limitless space, but unless I lose myself I cannot find him;

God is all-pervading, but unless I am open, he cannot enter in.

God is the breath of the eternal ingoing and the eternal outgoing, but unless I can sense timelessness, I live but for a day;

God is light, but unless I radiate his light, I cannot look upon the glory of his countenance.

God is warm, peace, but unless I can understand and forgive, I cannot know the peace that passeth all understanding;

God is timeless, and death is but a step passing deeper into the heart of him;

Every act of love, every understanding thought, every kindly deed, every grateful prayer, every aspiring reach sends mankind Winging its way Onward.—Ida C. Knapp. Suggested by Florence McCullough.

#### Ideas of God

Very religious people may be divided into those who believe and love, and those who believe and tremble. The former are not emotionally affected by enlightenment; the sense of an inner goodness which is yet not of themselves survives the loss of external symbols. Their theology may become more nebulous but their feelings and behavior are unchanged. We may suspect that their unalterable conviction is based on, and helps to maintain, an unconscious denial of hatred; but we recognize that the harmony they seem to have achieved is almost wholly beneficial to their neighbors as well as to themselves. (If they have a fault it is a certain gullibility; for instead of over-estimating, they underestimate the degree of evil—that is, of sadistic malice—which actually exists.) Those who believe and tremble,



on the other hand, are always potential rebels. Their fear is based on, and conceals, their hatred, so that when scientific doubt decreases conscious fear they become hostile, rather than indifferent, to religion. But their essential character remains unchanged. They were of the stuff that composed the paranoid theologians of the Middle Ages, who were pursued by God and in turn pursued their fellow men. In the modern irreligious world they can play the same congenial role—for example, as paranoiac politicians.—R. E. Money-Kyrle in *The Rationalist Annual: 1948*.

#### An Old Man Looks at the World

There will be a new renaissance, a new flowering time of the human spirit, like the birth of higher religion about the middle of the first millennium before Christ; like the vivid civilization of ancient Greece and mediaeval Italy; like the Elizabethan age and other periods which have enriched our traditions. It will come; but how long must our successors wait for it? It may be a hundred years or it may be a thousand.

Meanwhile it will be the duty of our children to "gather up the fragments that remain, that nothing be lost." There will be, I believe, a wide revival of community life \* \* \* These institutions will keep the torch of intellectual and spiritual life burning, as the monasteries did in the last dark age. Most of them will be self-supporting, for the parks will be worked productively, and in some of the houses may be carried on. A very old man whose family have been engaged in the learned professions may look back on perhaps the most favorable lot that human beings have ever enjoyed. Neither poverty nor riches; interesting work with very little anxiety; plain living and high thinking \* \* \* They are so no longer.

But I sometimes remember the story about Bulstrode Whitelocke, Cromwell's envoy at the Hague. He was tossing sleepless on his bed, when his servant, who was sleeping in the same room, said, "Sir, may I ask you a question?" "Yes." "Do you believe that God governed the world well before you came into it?" "Yes." "And that he will govern it well after you have left it? Then, sir, cannot you trust him to govern it well while you are in it?" The tired ambassador went to sleep.

While I wait for that well-contented day when that churl Death my bones with dust shall cover, I remember the manifold blessings that I have enjoyed, and also how many men, wiser than I am, have predicted evils which have not come to pass. \* \* \* If we escape another war, our grandchildren may after

all see happier times than I can venture to hope for them.—W. R. Inge in *The Hibbert Journal*, the last issue to be edited by L. P. Jacks, who, for some forty-five years, made and kept the *Journal* one of the most thought-provoking periodicals of the Western world.

#### Abelard and Heloise

Abelard affords an example of the common saying, an example more apt and complete than history usually provides, that the heresy of one generation is the orthodoxy of the next. In everything he was creative. His love for Heloise and her unending and unconquerable devotion to him, provide history with one of its greatest stories, and literature with some of its greatest letters. That love was an event which dominated all his life, and nothing that he did is wholly explicable as apart from it. No historians can ignore it.

But he left the world more than a story. He was the direct intellectual ancestor of the Schoolmen, whose influence upon history is not even now exhausted. The new era of the Golden Middle Age, of which he was the herald, was built upon and conditioned by the new educational instrument of the university, and of all the gifts which he gave none was more vital for history than this.

Abelard died on 21st April 1142, and Heloise ate out her heart for another twenty-two years before her spirit was set free to join his. Her body was laid to rest in the crypt of the Abbey of the Paraclete wherein his body lay, but it was not buried in the same tomb. So they lay for six hundred and fifty years, until at last, by order of the Government of the day, their remains were carried to the famous cemetery of Pere Lachaise in Paris. There their dust was mingled, and buried under a stone plinth, bearing the words *Abelard: Heloise—For Ever One*. And there, to this day, they lie together.—Roger Lloyd in *Peter Abelard: The Orthodox Rebel*; Latimer House Ltd., London, 10/6.

#### BOOKISH BREVITIES

*Collected English Verse*, edited by Ronald and Margaret Bottrall, is a work of love, art and inspiration. This beautiful anthology brings to the reader, in nearly six hundred pages, much that is best in the whole history of English poetry. Beginning with Chaucer, Fornssete and Langland, and ending with T. S. Eliot, not lyrics only, but heroic, dramatic, religious, satyric and humorous verse has been chosen for inclusion by the editors. American and Dominion poets have not been

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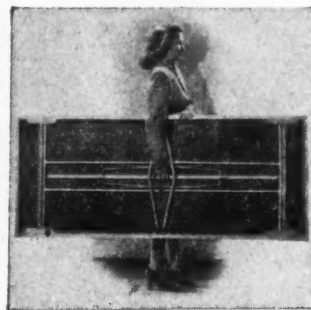
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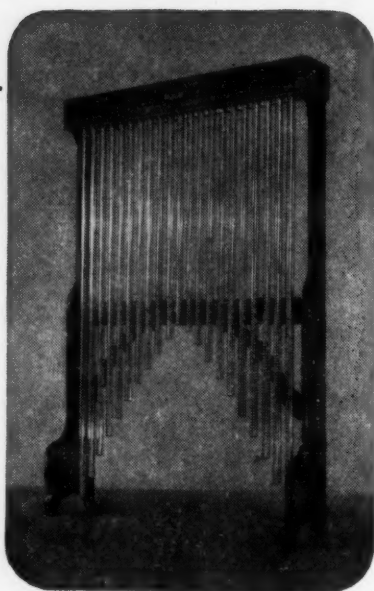
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included. The preacher will want this book within easy reach at all times (Sidgwick and Jackson, 12/6, London) \* \* \* Though not in the main friendly to many of the cherished beliefs of Christians, *The Rationalist Annual: 1948*, is a volume of highly provocative and, in some instances, very germane essays for the thoughtful preacher. Here, for example, is an exposition of the theology of Clive Staples Lewis—he of *Screwtape* fame—by J. B. S. Haldane; J. V. Simcox, for some twenty years theological professor for the Roman Catholic Archdiocese of Westminster, writing on the controversies between C. G. Coulton and Roman Catholics, and Professor A. J. Ayer giving us the finest explanation of Existentialism with which I am acquainted. Any one of these essays is worth more than the price of the book (Watts and Co., Johnson's Court, London, 2/6) \* \* \* At a memorial service held in honor of a very distinguished and greatly beloved Huntingdonian, one of his closest friends, Dr. Hugh

Thompson Kerr, made the interesting comment that, although Robert E. Speer had written many books—biblical studies, missionary studies and theological studies—yet the one book by which he will be best remembered in years to come was, indeed, his last book, entitled, *Five Minutes a Day*. In this book of daily devotional reading Dr. Speer brought together what he considered most helpful and inspiring from a long life of thoughtful reading and experience. There is, without question, much pure gold in *Five Minutes a Day* (Westminster Press, \$1.) \* \* \* Based upon the theory that the mystical number "seven" holds the clue to its proper interpretation and understanding, R. J. Loenertz has given us an ingenious, fascinating and vividly revealing commentary on the book of last things—Revelation. Based upon the Douai version, but at points modified by Bossuet's French translation, *The Apocalypse of Saint John*, is a commentary which all serious students of scripture will welcome. It is a

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learned and lucid exposition (Sheed and Ward, \$2.50) \* \* \* Anonymity does not detract from, but rather adds interest to, the deep spiritual message—quiet, mystical and searching—of *Letters of the Scattered Brotherhood*, which is edited by Mary Strong. This book is full of soul food, and from almost every page it is saying to us, "Walk in immortality now." (Harper & Brothers, \$2.) \* \* \* The story of moral valor, sacrificial idealism and creative suffering is told in *Priest-Workman in Germany*, by Henri Perrin. Translated by Rosemary Sheed, this is a day-by-day diary of a French priest who, when the Germans refused to permit chaplains to accompany the hundreds of thousands of Frenchmen who were taken from home and country to serve as slave laborers in German munition factories, trained himself as a mechanic and, as such, accompanied his fellow countrymen into the land and labor of their servitude. Little is said of Gestapo cruelty; little of Nazi arrogance—albeit the shadow of these things is always in the background—but very much is said, implied and suggested concerning the difficulties and the successes of a clergyman's approach to hard-driven souls in the name of God and Christ. Perrin is at once an intellectual, an idealist and selfless Christian. This book will teach the best trained and most completely devoted minister many fine and subtle truths in the region of pastoral theology or, more precisely, pastoral psychology (Sheed and Ward, \$2.50) \* \* \* *The Pleasure Ground*, edited by Malcolm Elwin, is like a glass of rare old wine or, more exactly, like a bouquet of many kinds of deeply scented flowers. It is something to enjoy with leisure and only in mood of quiet appreciation. (MacDonald and Company, 19 Ludgate Hill, London).



# The Renewal of the Church\*

Authority Is Found in the Local Church

by Karl Barth

THE church is in danger. She needs the maintenance, that is, the renewal of her meeting as a congregation. That which she experienced at her beginning, she must re-experience ever and again. She must always be engaged in her reformation. And this can come only from her living Lord. The congregation, threatened by death, can be saved only by her Lord, and the congregation already dead can only be saved by her Lord, by his action in the covenant of baptism, and in the communion. The church cannot place confidence in the piousness (quality of faith—*Froemlichkeit*) of the Christians. The entire human realm of the church needs renewal; therefore it can never be the source of renewal for the church. Christ Jesus alone is the hope of the church, and it is this truth that the church must express in her *Ordnung* (orders of services, worship). The criterion by which the *Ordnung* is judged is the question whether it is finding a form in which the knowledge that Christ is her only hope is coming to expression. The church does not exist as the invisible sum of all former faithful, nor as the people that have, by their own choice, come together; nor is she a democracy, because the call of Christ founds the church. Nor does the church exist as a representative entity apart over against the congregation, nor, as such; over against Jesus Christ. Nor does the church exist in the so-called offices over against the congregation; nor does she exist in any kind of superior office (bishops, etc.) or in a hierarchy, or in a representation of congregations (synod) as over against the congregation; nor as a superior church officer (*Oberkirchenrat*) or a council of brethren (*Bruderrat*).

All such intermediate organizations of human authority inhibit the way of the Gospel. Jesus Christ has to do—in immediate relationship—with his congregation, not by the detour of any system of representation. The fear of this immediate relationship is the fear that the Lord might do too much or too little. The church is present where there are two or three gathered together in his name. So the church is visible. An order of the church which is

not made from this conception is untrue to the character of the church (nature of the church). The perfect form of such a meeting of the congregation is the local congregation, constituted by regular, united attendance upon worship, by which she is ever again formed anew. . . . The congregation lives, concretely, as a local congregation. By so living, it becomes evident that her one task given her by her Lord has varied functions of service.

In the living church there should not be any member without his particular service. The whole congregation serves the word of God in all its forms of service. The concept (Office) is wrong. He is a servant of the word who helps to make possible all the tasks (responsibilities, *Aufgaben*) from the human side. There are differences of function, but there is no superior order, nor an inferior order. It could be that the bell-ringer (janitor) does not stand below the professor of theology. There is not on one side only the clergy, on the other side only the laity; not those who merely hear nor those who merely teach. Everyone is always both. It must be told the congregations, again and long past due time, that they, the congregation, without any reservations, in the fullest sense of the word are the church, and that they are called upon to meet as the church. There are then no conventions of Bishops' conferences, no circles, no consistories. There is, then, only the congregation: that is, therefore, at once, only the local congregation. Leadership does not mean rule, but service! True, there are organs of leadership for many congregations, formed together in an ecumenical organization. There is no congregation which could stand over against the other congregations as authoritative. Even less can there be commanding groups, bishops, consistories, etc. The organ of many congregations can obviously be, again, only a congregation something like a mother congregation or a synodical congregation. She will then become a congregation in the midst of the others, standing merely at their side as serving them. As synodical congregation she will have to take cognizance of the catholic, ecumenical character of all congregations. This mother congregation will have as its function the counseling of the single congrega-

\*From an address by Karl Barth before the Council of the Brethren of the Confessional Church at Darmstadt, Germany, July, 1947. Translated by John F. C. Green.

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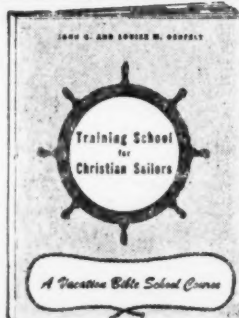
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tions in spiritual authority, to nurture them, and if need be to punish them. She will address herself to the congregations as congregation. The word *Kirchenregiment* (church government) will come to disappear. Not *Kirchenregiment*, but church leadership, congregation, which in faith asks the obedience of the other congregations. The Holy Ghost has a world of governing power of its own; but this power must be given its own place of function. The leading congregation must exercise its leadership in freedom. The church, likewise, is not a purpose in itself. What is concerned is the experience of the immediate meeting of the Lord and the congregation of the church. The order of the church (*Kirchenordnung*) is called to make this immediacy of the meeting with the Lord an actual fact. This does not stand in human hands; it is in the human hands to take that out of the way which would hinder this *Vorgang*, this happening. All previous orders trust the people of the congregation too little but they entrust too much to too few people within and above the congregation. The fear of freedom, that God works in all, alone, must not lead to the disparagement of the congregation. Friedrich Loofs said, 1901, in view of the German situation:

"Who knows but that sometime the *Landeskirchen* (territorial churches) of the old world will break down and that the congregational form of the church will have its future with us."

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Two new albums have been received from Bibletone at the office of *Church Management*. The first one is an Oratorio Brief of Mendelssohn's *Elijah*. The rendition is by the Handel Oratorio of Augustana College assisted by well known artists in solo parts. The artists are Lura Stover, Soprano; Elsie MacFarlane, Contralto; Willard Young, Tenor; J. Alden Edkins, Bass-Baritone; Clarence Snyder and Byrnolf Lundholm, Organists. The work is under the direction of Henry Veld, Conductor.

The album consists of five double-faced ten-inch records. While they offer cuttings from the oratorio the selections have been made with sympathetic understanding. Accompanying the album is a booklet which carries the text of the records and gives information regarding the author, the production and the artists participating. This is a much appreciated feature. With the booklet in hand this reviewer enjoyed a splendid half hour of entertainment and inspiration. The album sells for \$5.75.

The second album carries the title of "Hymns of Gladness." It consists of four ten-inch, double-faced records with hymns of the faith. These are: Christ the Lord Is Risen Today, Rejoice Ye Pure in Heart, The Palms, More Love to Thee O Christ, The King of Love My Shepherd Is, Sun of My Soul My Saviour Dear, God Be With You and Saviour Like a Shepherd Lead Us. The price of the album is \$4.70. The accompanying booklet gives the music and words of each of the hymns. They have been splendidly executed by the National Radio Vespers Mixed Choir.

\*Bibletone Records, 354 Fourth Avenue, New York 10, New York.

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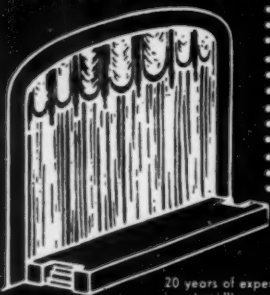
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## Biographical Sermon for April

Ulysses Simpson Grant—Soldier and Statesman

by Thomas H. Warner

*Well done, thou good and faithful servant.*—Matthew 25:21.

ULYSSES S. GRANT was born in Ohio, April 27, 1822. He died in 1885. His father, Jesse R. Grant, was a tanner and he also worked a farm. Grant had a happy childhood. He learned what the schools of that day were able to impart, which was very little. He was not fond of study and enjoyed more the active life of the farm. He said in his personal memoirs: "While my father carried on the manufacture of leather and worked at the trade himself, he owned and tilled considerable land. I detested the trade, preferring almost any other labor, but I was fond of agriculture and of all employment in which horses were used."

Grant secured an appointment to West Point. He tells how it came about. "One morning my mother found herself without butter for breakfast. She sent me to borrow some. I overheard a letter read from the son of a neighbor who was at West Point, stating that he had failed in the examination and was coming home. I ran to the office of the Congressman from our district. 'Mr. Hammer,' I said, 'will you appoint me to West Point?' 'No,' he said, 'Davis is there, and has three years to serve.' 'But suppose he should fail, will you send me?' Mr. Hammer laughed. 'If he don't get through, it is of no use for you to try, Uly.' 'Promise me you will give me the chance, anyhow.' Mr. Hammer promised. The next day the defeated lad came home and the Congressman, laughing at my sharpness, gave me the appointment."

In September, 1843, Grant reported for duty at Jefferson Barracks, St. Louis, the largest military post in the United States at that time. His hope was to become assistant professor of mathematics at West Point. He would have been appointed had not the Mexican War begun soon after.

The year 1860 opened a new era in this country. Slavery and anti-slavery had struggled together till the election of Abraham Lincoln to the presidency. The decisive time had come. The nation could no longer exist "half slave and half free."

When Lincoln asked the Illinois delegation in Congress to recommend some citizens of the state for the position of brigadier-general, Grant, to his

great surprise, was recommended first on a list of seven.

At one time during the war, Grant wired to another officer, "How are you getting along?" The reply was, "We are getting along very well, but it would be better if things could be pushed." Grant wired back, "Push things then."

Lincoln wrote to Grant: "My dear general, I do not remember that you and I have ever met personally. I write this now as a grateful acknowledgment for the almost inestimable service you have done the country."

In 1864 a distinguished honor was paid to Grant. Since the death of Washington only one man had been appointed a lieutenant-general in the army. Congress revived this grade, and Lincoln appointed Grant to the position.

Grant was careful not to respond to applause unless he was positive it was meant for him. He would often sit perfectly impassive till the presiding officer whispered to him and asked him to bow his acknowledgements.

At the close of the Civil War a great reception was given for Grant in Chicago. The crowds cheered him to the echo. They called for a speech. At last a voice shouted: "If Grant won't talk have him make Sherman speak for him."

When Grant heard this he betrayed the first sign of interest in the scene. Everyone on the platform knew that Grant had never addressed an audience, and the belief was common that he would rather fight a desperate battle than attempt to say a dozen words from a platform. But he arose and said: "Fellow citizens, it is an inflexible rule of mine never to exact of a subordinate what I am unwilling to undertake myself."

In 1868, at the Chicago Republican National Convention, Grant was unanimously nominated to the presidency. After the assassination of Lincoln, and the disagreement between Congress and Andrew Johnson over reconstruction, it was believed that Grant would "settle things."

During the eight years of his presidency the country was prosperous except for the financial depression in 1873. While a large number of people advocated a third term for Grant, the nation hesitated to establish such a precedent and Rutherford B. Hayes was chosen.



Grant decided at the close of his term in office to make a tour of the world. From the moment the party arrived on the other side of the ocean to their return, no American ever received such an ovation as Grant. Thousands crowded the docks at Liverpool and the mayor gave an address of welcome. The freedom of the city of London was presented to him in a golden casket. He and his family dined with the Queen at Windsor Castle.

When Grant was in Paris, the President, as a special token of respect, invited him to a seat in the grand stand to witness the races which were held on Sunday. In a polite note he declined the invitation. He wrote: "It is not in accordance with the custom of my country, or with the spirit of my religion, to spend Sunday in that way." When Sunday came Grant found his way to the American chapel.

When his party reached Jerusalem, his friends wanted to fete him. But he said: "O, no, let no words be spoken of me in the place where my Saviour was crucified."

In 1884, cancer developed in Grant's throat and for nine months he fought with death until his memoirs could be completed.

Dr. Newman, Grant's pastor, gave an address from the words: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." He said: "His was the genius of common sense, enabling him to contemplate all things in their true relations, judging what is true, useful, proper, expedient, and to adopt the best means to accomplish the largest ends."

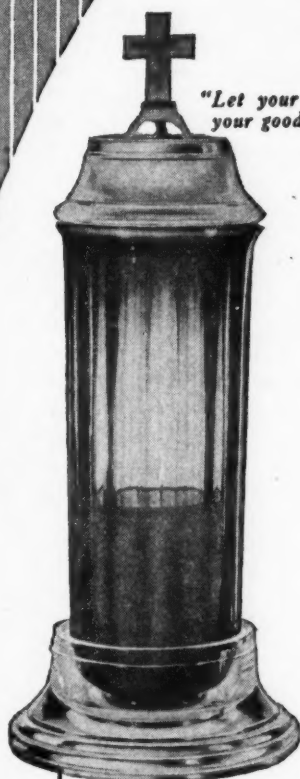
#### DROP CREDITS FOR RELIGION COURSES

Montpelier, Vermont — After next June, the Vermont state department of education will give no graduation credits for religion courses offered in state high schools, it was announced here by Ralph E. Noble, state commissioner of education.

Noble added that, in accordance with recent recommendation by the state board of education, the decision to have religious education in public schools will remain in the hands of local school boards, though no credit will be given.

"The decision to have religious education in public schools remains in the hands of the local school board," he told the Interfaith Committee. "The state department of education, which has the authority to prescribe the minimum courses of study for high schools, is using its authority to withdraw the credit formerly given for the course in religion in high schools after June, 1948."

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## The Setting of the Congregation

Good Preaching Is Most Effective in the Proper Setting

*John Edward Lantz\**

THE setting of the congregation is an important factor in effective preaching. The setting has to do with the place of meeting. It includes the size of the room, the location of the building, the architecture of the sanctuary, the placement of the pulpit in relation to the worshipers, the lighting, the heating, the ventilation, the comfort of the pews, and last but not least, the acoustics.

The guiding principle in relation to all these factors is that they should be so operated, controlled, and arranged as to make it easy for the auditors to hear and see the speaker, and to make them reasonably comfortable while listening to him speak. A formal worship service in a sanctuary is to aid people in worshipping the one true God. Consequently, the entire setting should be conducive to effecting that worship experience. In this way the setting can help the speaker, as well as the other worshipers, to accomplish his objective.

All the factors of setting in each room of the entire church building should bolster the purpose for which the room was designed. In erecting a new building or remodeling an old one, the minister and church officials have much to say about the location of the building, the sizes of the various rooms and the amount and location of the permanent items of furniture within them. They have something to say also about the architecture of the sanctuary and the placement of the pulpit and pews. All these items are very important in relation to speaking and should be decided after careful deliberation. A church building erected too near a highway, streetcar line, or railroad may be permanently unsuited to effective worship. And a sanctuary erected more like a barn than a place of worship may prove a bane to Christian people for generations.

Every minister, layman, or guest speaker has a right to make suggestions about the controllable factors of his surroundings. The speaker by virtue of his being in charge of the speaking situation has the right to suggest that certain lights be turned on or off, that there be more or less heat, more or less ventilation, that the people come forward and occupy the pews near him, or that they re-arrange their chairs

in a semi-circle in front of him. The speaker should be very conscious of all these factors and do all within his power to see that they are as they ought to be.

Tidiness in surroundings is another important factor. People can listen better, remember what they hear longer, and have more peace of mind while listening if the hymnals are placed neatly in the pews, if the pictures are hanging straight on the walls, if the window shades are drawn evenly, and if all other contents of the room are orderly arranged and tidy in their appearance. Surroundings can help or hinder a speaker. An alert speaker will do all he can to make sure they help him.

Good acoustics also are very important to the speaker. They make it easy for him to be heard and understood. Yet, the acoustics in many churches are poor, very poor, and church officials too frequently are not interested in improving them. The following discussion of good acoustics is taken from an address by Dr. F. R. Watson of the University of Illinois. Copies of the address are circulated by Elbert M. Conover, director, Interdenominational Bureau of Architecture of the Home Missions Council, New York City.

Dr. Conover's purpose in circulating this address is to enlighten pastors and official church leaders regarding acoustics and to show them that there is no excuse for having bad acoustics in any room of the entire church building. When needed, an architect should be consulted to help solve acoustical problems.

Dr. Watson begins by saying that ideal acoustics make possible the sound reaching an auditor in any part of the room. The sound should be loud enough and distinct enough for comfortable hearing. Echoes, reverberations, "dead spots," and other faults should either be controlled or eliminated.

"In the open air, the utterances of a speaker progress with practically no distortion, and perfect acoustics are obtained. But only a few people standing on the level ground around the speaker can hear him, because a large part of the sound proceeds upward and is lost, and the sound proceeding sideways is rapidly absorbed by the auditors' clothing. An auditorium improves this condition. A raised platform for the speaker allows all the auditors to see him and hear him. By means of a

\*Lecturer in speech, Vanderbilt University.



balcony the auditors at the outside edge can be brought nearer. The enclosing surfaces serve to reflect the sound going upward and thus increase the loudness for the auditors in all parts of the room. While the auditorium thus produces some advantages, it also creates defects. The reflected sound, which is the chief difference between open air acoustics and auditorium acoustics, may produce serious trouble; so that a study of its action is the most important consideration in obtaining good acoustics in a room.

"Sound travels out in spherical waves from a speaker . . . with the great velocity of 1120 feet per second at ordinary temperatures, about as fast as a rifle bullet," Watson continues.

As a result, sound is reflected back and forth in a room about 30 times a second between walls 40 feet apart. Because of these rapid reflections, sound fills a room this size in a small fraction of a second, thus insuring sufficient loudness in every part of it.

A speech sound, such as a word uttered by a speaker, requires about one-tenth of a second for its completion, and travels 112 feet before the word is finished. This means, in the open air, that a speaker is at the center of a sphere 112 feet in radius which is filled with the sound of the word. Inside a sanctuary, the sound waves are reflected several times in traveling 112 feet so that, instead of a sphere, there are overlapping bundles traveling in every direction. These completely fill the room with the sound of the word before the speaker finishes saying it.

These overlapping sounds may produce confusion. Sound is reflected from the wall behind a speaker in much the same way that light is reflected from a mirror. Thus, the speaker has a fictitious image behind him imitating him as he speaks.

"Not only is sound reflected from the wall behind the speaker, but from all the other walls, so an auditor listens not only to the real speaker but to a large number of fictitious speakers due to the reflecting walls. The possibilities of confusion are easily imagined."

Walls located about 25 feet or less from a speaker produce beneficial reflection of speech sounds. Thus a speaker should be located near the reflecting walls. Walls more than 25 feet away are sources of trouble, but fortunately their detriment decreases as the distance away increases, because the imaged speaker is farther away from the hearer. When a wall, particularly a curved wall, is far enough away from an auditor, the reflected sound may arrive long enough after the direct sound to produce an echo. Walls which produce echoes should be padded with some kind of sound-absorbing material.

(Turn to page 57)

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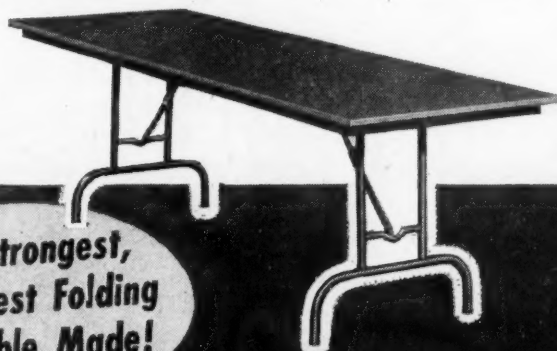
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# Worship Service for Mother's Day

by Charles J. Lotz\*

### The Prelude:

Tune: "Home, Sweet Home" or other appropriate number.

### Processional Hymn:

"Rejoice, ye pure in heart" (Tune: Marion.)

### Poem:

"Mothers" (Read by pastor.)

I think God took the fragrance of a flower,  
A pure white flower, which blooms not for world praise,  
But which makes sweet and beautiful some bower;  
The compassion of the dew, which gently lays  
Reviving freshness on the fainting earth,  
And gives to all the tired things new birth;  
The steadfastness and radiance of stars,  
Which lift the soul above confining bars;  
The gladness of fair dawns; the sunset's peace;  
Contentment which from trivial rounds asks no release;  
The life which finds its greatest joy in deeds of love to others?—  
I think God took these precious things, and made of them—our Mothers.  
(Author Unknown)

### The Pastoral Prayer:

O thou whom thy beloved Son taught us to call Father, we dedicate this day to our mothers. Surely thou hast given us no more perfect gift! Help us to make this day memorable as we express in many ways our strong love for her who gave us life and watched over us like the guardian angel that she was throughout our childhood.

We bless thee that the mystical power that she exerted over us for our good in our childhood extended to our youth and beyond it into our manhood and womanhood to guide us into ways of virtue and peace. May our gratitude for her limitless love and her devoted guidance in our childhood and youth inspire and empower us to serve faithfully the God she served so loyally. May we count it our high privilege to give love to some of the countless motherless children about us.

We pray that the celebration of Mother's Day may reflect our faith in the spirit that dominated our mothers and our homes. Moreover, may all who observe this day in loving devotion to their mothers address themselves to the task of building a brotherly world in which all men shall see in each other brothers since they are the sons of the same Heavenly

Father. Burden us who honor our mothers this day with the need in the world of such good will and justice and peace as we knew in our homes under the benign influence of our mothers. Then, shall the world become a great brotherhood, then shall thy kingdom come and thy will be done on earth as it is in heaven. Amen.

### Choral Prayer Response:

"That's Motherhood" (Read by a father.)

Partnership with the Creator in his divine purpose to rear a race of men who bear the image of God—THAT'S MOTHERHOOD.

God's protecting care incarnate in women who spend themselves gladly that little feet may not falter in dangerous places and that erring youthful feet may not go astray—THAT'S MOTHERHOOD.

Nurturer of the young with countless needs and hungers; nourisher of body, mind, and spirit of restless, developing persons great with possibilities; inspirer of adventurous undertakings and of creative living—THAT'S MOTHERHOOD.

Superb companion of the child, masterful teacher of the pupil, skilled guide and counsellor of the quester, adequate motivator for the youthful adventurer, the disappointed, one's best consoler—THAT'S MOTHERHOOD.

Compound of the loftiest of the human virtues, blending of the strong and the tender in human personality, mirror of the attributes of the Divine, incarnation of the true and the noble and the good—THAT'S MOTHERHOOD.

Custodian of the precious gems of the childhood of the race, shepherdess of tender youth, tower of strength in the midst of life's confusion, torchbearer on the upward climb toward abundant life—THAT'S MOTHERHOOD.

Hymn: "O Love Divine and Golden."

Tune: Blairgowrie.

AFFIRMATION OF FAITH IN MOTHER LOVE. (In unison)

I BELIEVE IN MOTHER LOVE because it is unselfish, altruistic, sacrificial, victorious. It finds life by yielding in service and sharing.

I BELIEVE IN MOTHER LOVE because it is constant. The misbehavior of childhood does not diminish it, the prodigality of youth does not destroy it, even when it is spurned it does not disown those whom it has

\*Minister, Methodist Church, Illiopolis, Illinois.



nurtured.

I BELIEVE IN MOTHER LOVE because it embraces others of the lofty virtues. Where mother love exists there are found the companion virtues of purity and justice and integrity.

I BELIEVE IN MOTHER LOVE because it partakes of the nature of the father love of God. Mother love inspires faith in a fatherly God.

I BELIEVE IN MOTHER LOVE because I cannot do otherwise, for there are the mothers of Moses and Jesus and Augustine and Wesley and a multitude of others that defy denial and doubt.

Hymn: "Happy the Home When God Is There." (Tune: St. Agnes)

Poem: "Lord Jesus, Thou Hast Known," by Henry Van Dyke.

The Anthem: Johnson, "A Mother's Offering," or Treharne: "Mother, My Dear," or Hosmer: "Mother."

The Sermon (closing with prayer).

The Closing Hymn

The Offertory

The Benediction

The Postlude

### The Setting of the Congregation

(From page 55)

"The most serious defect of reflection is the prolongation of sound in a room, called reverberation. When sound arrives at a wall or ceiling, it is reflected, absorbed and transmitted in varying amounts depending on the nature of the reflecting surface. A hard plaster wall, for instance, reflects ninety-five per cent or more of the incident sound, and therefore absorbs but little; whereas a layer of hairfelt, one-inch thick, may absorb fifty-five per cent with a corresponding smaller reflection. If a room is bound by plaster, glass or wooden surfaces, very little absorption takes place and the sound may be reflected 200 to 300 times before it becomes inaudible. This means that the utterances of a speaker will overlap and produce confusion for the listeners."

Such a room is said to have very poor acoustics and makes effective speaking almost impossible.

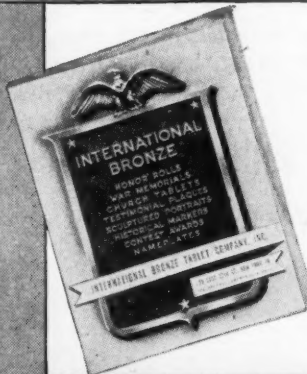
"The use of rugs, carpets, drapes, pictures, portraits, tapestries, seat cushions and the like in a room help to absorb reflected sound and thus reduce reverberation. The clothing of a congregation also absorbs sound. In the winter time, when overcoats and heavier clothing is used, the absorption is greater than in the summer. A reverberation sanctuary filled with people may be satisfactory for hearing, but to make it satisfactory for the hearing of only a few people some kind of sound absorbing material needs to be added."

Watson goes on to say that it is

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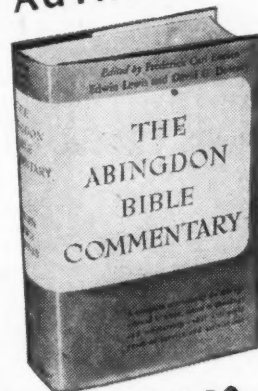
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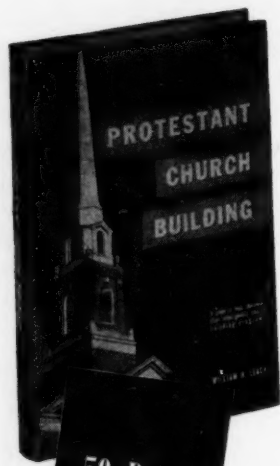
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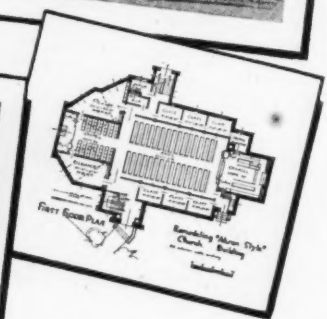
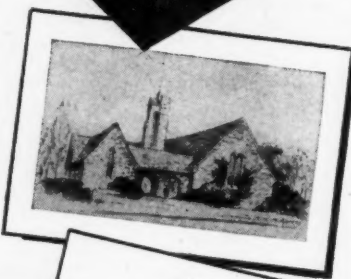
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important where sound-absorbing material is placed in a room. "Experience shows that some walls are more likely to give troublesome reflections than others. For instance, a rear wall may reflect sound to an auditor near the speaker and produce an echo." To eliminate the echo, place sound-absorbing material on the rear wall. Best acoustics are obtained if the walls near the speaker, especially the one directly behind him, are left reverberant and the ones near the congregation are sound absorbing. Hard, reverberant surfaces near the speaker help to re-

flect his speaking tones, while sound-absorbing surfaces on the rear walls help to absorb echoes and unnecessary reverberations.

"The shape of an auditorium is a matter of importance. Generally speaking, a rectangular shape is preferred. Curved walls produce eccentric actions on sounds and may set up bad echoes. Balconies are usually advantageous acoustically since they tend to break up sound in otherwise large space. Gothic ceilings are beneficial to acoustics, because they reduce the possibility of echoes, and because sound-absorbing material is more effective on such surfaces than on a flat ceiling.

"Large auditoriums are more difficult for good speaking than small ones. The reflecting walls are some distance from the auditors, with possibilities of echoes and blurring of speech. Electric loud speakers serve to amplify a speaker's voice, but they may produce some distortion. Music is at an advantage in large rooms, more so than a speaker, because musical instruments have possibilities of greater volume of sound.

"Music requires the same acoustic adjustment of auditoriums for optimum conditions as speaking. Increasing the sound-absorbing material beyond the optimum makes the room deader, so that music sounds dry and lifeless, but the speaking becomes more distinct. If less sound-absorbing material is used than required for the optimum, music still sounds good, but speaking rapidly gets worse."

In closing Watson lists two important requirements for good acoustics in a room:

1. Installing an amount of sound-absorbing material in proportion to the volume of the room.
2. Speaking should be distinct. For this purpose, it is desirable to arrange the reflecting surfaces near the speaker, and to apply absorbing material to selected walls and/or ceiling.†

Reverberations should be controlled by sound-absorbing material in proportion to the size, shape, and structure of the room. Reflecting surfaces should be behind the speaker, and sound-absorbing material on selected walls and ceiling, usually opposite the speaker.

An understanding of these factors is helpful in developing rapport with various congregations under various circumstances. Knowing what a congregation is, analyzing it to discover its soul, providing means for its real participation, arranging the seating in a helpful manner, and controlling as much of the setting as possible to make it re-enforce the purpose of the speaker, are all important aids in developing rapport and thus making the spoken word more effective.

†Watson—"Acoustic Design of Churches."

### MOTHER

Ah, mother, when I think how you,  
Have loved me through the years;  
Giving, giving, giving anew,  
My voice is mute with tears.

Kind as dawn to waking flowers,  
Your tender love has been;  
At your song life's bitterest hours,  
Are sweet and whole and clean.

Could I but write, or paint or sing,  
Or even could I pray;  
On bended knees my gifts I'd bring,  
To bless your Mother's Day.

Agnes Montgomery.



## Dedication of Plow on Rural Life Sunday

**R**URAL Life Sunday is the offspring of the historic Rogation Days of the English Church. In 1948 the date is Sunday, May 2. More and more American churches are observing this festival. One of the most dramatic observations which came to our attention last year was that in Charlton Freehold Presbyterian Church, Charlton, New York, of which George P. Morgan is the minister.

In front of the pulpit, elevated so all eyes would be directed upon it was a clean plow. Three main parts of the service consisted of a prayer which in this instance was sent the church by the Bishop Chichester, Sussex, England, a Litany of the Soil and the Dedication of the Plow.

The county Grange of Saratoga County, New York, attended the service and laymen participated in the leadership of it. The liturgical readings and prayers which were used, follow below.

### The Prayer by Pastor and People

Gracious God, when we have been ungrateful for the rain, and the sun, the snow and the frost, in their season,

And forgotten they are thy gifts;  
When we have been blind to the mysteries of the quickening earth,

And forgotten it is God's handiwork;  
When we have been careless with the beasts,

And forgotten they are God's creatures;

When we have been unkind to men,  
And forgotten they are God's children;

When we have been unkind to men,  
And forgotten we are God's workmen;

When we have ill-treated the land,  
And forgotten it is thy splendor—  
O God forgive us.

Give us the Spirit of Power to strengthen us,

Thy Spirit of Wisdom to instruct us,  
Thy Spirit of Love to protect us;  
Through Jesus Christ, who taught his folk to pray this prayer together:  
Our Father, who art in heaven . . .

### The Litany of the Soil

(A Layman Leads the Responsive)

Leader: From God comes every good and perfect gift.

People: Yea, even from God come all good things.

Leader: The rich soil, the smell of the fresh-turned earth,

People: Come from God.

Leader: The keenness of the winter frost, men's breath, and horses' steaming,

People: Come from God.

Leader: The wheeling of the birds, men's shouts and laughter,

People: Come from God.

Leader: The seamed hand, the knotted arm, the sweat of the brow, the skill of the plowman,

People: Come from God.

Leader: The beauty of the clean-cut furrow, the gleam of the cutting edge, the sweep of a well-plowed field,

People: Come from God.

All: Blessed be God in all his gifts, and holy in all his works.

### Dedication of the Plow

(Pastor and People)

This plow we dedicate to Thee, O Lord, as a sign of all our labor in the countryside, the foundation of our farm work. Before the soil can be broken or the seed sown, or the grain reaped, or the bread baked, or the people be fed, we must plow the field. We here dedicate the plow as a symbol of all our life.

Straight as the furrows in a fertile field, we dedicate ourselves to keep pure aims and unswerving paths.

The strain of muscle and sinew, and our strength of body and arm, we dedicate to Thee, O Lord.

(This is to be followed by the ministers prayer for a blessing upon the plow.)

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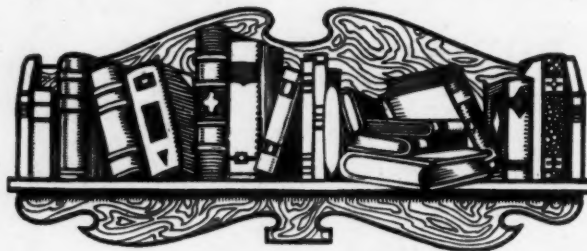


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## New



## Books

**Theology**

**The Beginning of Wisdom** by Emile Cailliet. Fleming H. Revell Company. 192 pages. \$2.50.

These pages comprise the Otts Lectures at Davidson College, North Carolina in 1946-47. Coming from one who spent twenty years on the American campus, they are addressed not only to college students, but the "rank and file reader."

The reviewer could not refrain from comparing the message and form of this book with *A Preface to Christian Theology* by John A. Mackay, published in 1941. The two books are written in much the same spirit. Anyone who enjoyed the earlier volume will be rewarded by reading this one. Dr. Cailliet dedicates his present volume to Dr. Mackay.

There are seven divisions, each leading closer to the heart of the Christian faith. Chapter One, Groping for Light, surveys the present situation in America, claiming that "the civilization of our Western world is Christian by birth and by right." This section is very well done and is excellent background for preaching. The author contends that we "may safely lay down the principle that the average student is eager to find out all he can about Christianity and ready to rise up to the occasion."

Chapter Two, The Challenge of Naturalism, presents the outlook of the naturalist and of the Christian. Chapter Three, The Dilemma of Christian Scholarship, begins with a quotation from J. S. Whale, *Christian Doctrine*, "If Greek thought creates a difficulty for religion, Hebrew religion creates a difficulty for thought." For precedents in Christian scholarship Augustine is cited as "exposing" Pelagius, Luther "shattering a dream" of Erasmus, Pascal "showing up" the Jesuits, and Kirkegaard "echoing" Pascal.

Chapter Four, A Charter for the Christian Scholar, discusses the outlook and method of the scientist, then charts the way for the Christian scholar to get at the Truth. Chapter Five, Toward a Biblical Perspective, cites Biblical Categories, and Christ, the Measure of all things Biblical, as the final revelation of God. The testimony of the earliest Christian documents and creeds is summoned as support. Chapter Six, The Path Across This Wilderness, stresses the necessity of an active Christian life and faith accessible to students. The "Pilgrim" is led along the road in the light of the experience of Bunyan's Pilgrim.

Chapter Seven, Doing the Truth, is the crux of the message. The problems, victories, power and guidance of the Christian's life is discussed with the fervor of a disciple who knows whereof he speaks. The volume closes on the note of the sovereignty of God.

This book abounds in allusions rather than anecdotal illustrations. Robert E. Speer, J. Gresham Machen, A. C. McGiffert, and many others are summoned to support the thesis.

Dr. Cailliet is Stuart Professor of Christian Philosophy at Princeton Theological Seminary.

R. J. B.

**The Preacher**

**God and Men** by Herbert H. Farmer. Abingdon-Cokesbury Press. 203 pages. \$2.00.

This volume, with minor alterations and additions, contains the Lyman Beecher Lectures at the Divinity School of Yale University in April, 1946, delivered by the author under the title, "The Christian Message and the World of Persons." The author feels that this message of "radical personalism" bears most directly on the presentation of the Christian Gospel today.

The author proposes that there is a great need to stress the unity, distinctiveness and personalism of the Christian faith. In order to enter the way of approach to Christian truth the seeker must be characterized by a certain serious-mindedness, a practical alertness, a real sincerity, and a spirit of adventure. Modern thought is indicted for its failure to see the world of persons in its true light. The "claim" of personal relationships is presented forcefully as radically different from the attitude of the laboratory.

Sin is defined as the failure to recognize the claims of God and of others. Man, the sinner, from the Christian point of view, is contrasted with the naturalistic, the cultural, the vitalist, and the collectivistic view of man. "Original sin," and "total depravity" are discerned to have meaning in the disorder into which men are born today.

God's action in Christ was to make it possible to set right what has gone wrong with human life. This divine, saving action is still going on. The Christian message is "primarily announcement, good news, gospel." God is holy, wholly other than men; yet not wholly other, for he has put us in a personal world with himself. How

very far from mere anthropomorphism Christian thought has been in speaking of God as creator, omnipotent, omniscient, omnipresent, eternal, infinite perfection! God's love is inseparable from his holiness. God's purpose is to fashion finite persons into worthy sonship to himself. God wants to make men good, independent of the apparent worth of the individual. "The idea of the church is part of the Christian doctrine of God."

The concluding section of the book is an attempt to fit the Christian belief in a loving, personal God into the darkness of human affairs today. Torn between skepticism and faith, the modern man needs the message of the Christian faith about God and men.

To read this volume is to have presented in scholarly, excellent form the great truths of the Christian faith concerning men and their Creator. Dr. Farmer is a minister of the Church of England, and Barbour Professor of Systematic Theology in Westminster College, Cambridge University in England.

R. J. B.

**The Bible**

**Journey Through the Bible** by Walter Ferguson. Harper & Brothers. 364 pages. \$3.50.

I gave this book to one of my laymen for Christmas who had said to me, "I just don't get the Bible because I don't see the connection between one story and another." He is now the most enthusiastic Bible student in my church, because he is discovering that the Bible has literature more interesting, fascinating, and of greater excellence than any of the current best sellers, and at the same time, he is beginning to have a much clearer picture of the progressive unfolding of divine revelation and of the onward movement of history toward goals of God's choosing.

This is a good book for pastors to give to laymen who find the Bible difficult to read and understand or, to use themselves on Wednesday evenings as the basis for a course in appreciation of the Book of books. I predict it will encourage new enthusiasm for Bible study and reading.

Dr. Ferguson is himself a layman, professor of English at Temple University, but he has remarkable insight into the life of the Bible in all periods and has read widely in modern Biblical scholarship. He re-tells and with rare insight in some cases re-interprets the stories of the people and events involved in the books from Genesis to Revelation—passing over



those passages which have little interest for today. *Journey Through the Bible* reads like a continuous story and it answers many questions that are due largely to fragmentary knowledge. It is written beautifully in a picturesque English prose that will give readers many hours of sheer reading pleasure.

H-L. H. P.

**The Witness of the Prophets** by Gordon Pratt Baker. Abingdon-Cokesbury Press. 213 pages. \$2.25.

**The Goodly Fellowship of the Prophets** by John Paterson. Charles Scribner's Sons. 313 pages. \$3.00.

To the growing number of books which relate the prophets of Israel to the times in which we live are now added two more. The author of the first book, a graduate of Drew Theological Seminary, is pastor of Washington Grove Methodist Church, Maryland, and already known through his contributions to various religious periodicals. He selects seven prophets—Amos, Hosea, Habakkuk, Jeremiah, Haggai and Zechariah—and treats each in a single chapter, tracing out each man's background and career, quoting from his writings and applying his teaching to the present day. This treatment takes up the first three-fifths of the book. The last two-fifths are given to three chapters on Jesus as the Heir, the Prince and the Hope of the prophets.

Dr. John Paterson, professor of Hebrew and Old Testament Exegesis at Drew Theological Seminary, and the author of the second book under review, writes the introduction. There is both a Scripture reference and a subject index.

The author of the second book is an older man and a more seasoned scholar, Scotch by birth, training and early pastoral work, a theological professor in this country since 1932. After a preliminary statement on the prophets he treats all seventeen of them, from Amos to Jonah, in as many chapters, closing with a chapter on Christ as the goal of prophecy. From the very nature of the case Dr. Paterson's treatment, while more inclusive than in the case of the first author, has to be more concentrated. In general he follows the order of the man, the book and the message, indicating his order with capital headings and quoting much as he goes along.

Twenty pages at the end are given over to a selected bibliography and an index of Scripture references, names and subjects.

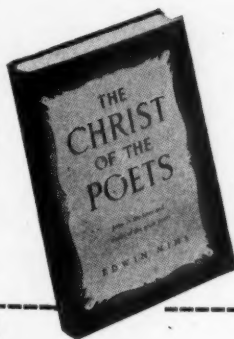
Both books are most readable and of decided worth while to students of the Old Testament prophets. They are recommended to all ministers who may be planning a series of sermons on prophecy.

F. F.

### **The Inner Life**

**Behold the Spirit** by Alan W. Watts. Pantheon Press. 254 pages. \$2.75.

The author of this book, now in his early thirties, has more than half a dozen volumes to his credit, having begun his literary career at the age of twenty with *The Spirit of Zen* which remains as the standard work



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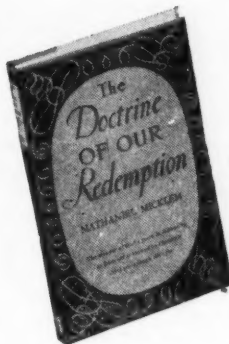
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by an Occidental on one of the most important and profound forms of Buddhism. Born and educated in England, Mr. Watts has devoted his study and writing to the religions of the East and to Christian mysticism. He now serves as the Episcopal chaplain at Northwestern University.

The author is definitely critical of modern church religion which he claims is failing because it is not imparting to its members a sense of union with God, without which there can be neither spiritual and moral power nor real understanding of doctrine. His basic theme is the doctrine of the Incarnation which he interprets as meaning the gift of a consciousness of God which is available for all and fully consistent with everyday material life. In this incarnational mysticism contemplation and action are united as they were in Christ's own life.

As the average Protestant minister struggles through the early portions of this book he will at times be thrilled by the spiritual insight, at other times disgusted with the slavish glorification of the teachings of St. Thomas Aquinas and the complete devotion to Anglo-Catholic theology, which seems at times to forget the "Anglo," while at other points, unless he be a profound mystic himself, he will be mystified by the mystical approach to theology. However if he remains faithful to the end he will find in the concluding chapters a clear statement of the thesis of the book along with suggestions for applying it to the life and

worship of the church. In brief these criticisms and suggestions are: the church which practically ignores the interior life needs to emphasize the fact of union with God, not emphasizing methods of devotion, but celebrating the fact of the gift of union by worship of a liturgical and sacramental nature of which the Protestant church knows virtually nothing. The individual is to find this life of union with God not through set hours of meditation or prayer meetings which make the person self-conscious, but by so uniting religion with ordinary life in the incarnational sense that the ordinary life becomes religious in itself.

Here is a book worth reading, not because one will agree with and accept all of it, but because it will make him think. Its weakness lies in its lack of catholicity, a failure to appreciate the strength and power of modern Protestantism of which the author seems to be wholly ignorant; its strength lies in its plea for a sound mysticism based upon the incarnation of God in and through Jesus.

C. W. B.

**The Interior Life** by Thomas C. Upham, Abridged by Olive M. Winchester. Beacon Hill Press, Kansas City. \$1.00.

The full title is "Principles of the Interior or Hidden Life." It is one of the Abridged Holiness Classics which brings down-to-date some of the classics of the past in abridged form, giving the essence of the contribution of these

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older saints. It is prepared from the standpoint of psychology, the psychology of another age which was compartmental in theory but can easily be adapted to the functional psychology of today. It, coming from the background of the holiness movement, is interpreted in the light of psychology or what might be called a thoroughly practical or common sense presentation. It is also practical for every Christian within or without the movement who is seeking a life of Christian victory. This study loses none of the essential message of Christian holiness but at the same time saves the seeker from many erratic practices which have no spiritual significance at all, from fanaticism, and fosters a genuine habitual Spirit-filled life. It may appear hard and austere at first, but historically this has been the way to victory. It has an unusually worthwhile and practical treatment of divine



guidance. The author was in his day Professor of Mental and Moral Philosophy at Bowdoin College in Maine. His wife was led into the experience by a Methodist sister and attended the Tuesday meetings led by a Mrs. Palmer. The professor attended and after the meeting had a long talk in which his doctrinal difficulties were settled and he himself received the experience. In this book he brings his trained mind to appreciate its teachings and to guide its adherents.

M. T.

### Sermons

**The Lost Gospel** by Robert E. Luccock. Harper & Brothers. 183 pages. \$1.75.

The field of homiletical methods and material is as broad as life itself. The beaten track of sermonic conventionality is by no means always the best road to follow. The preacher who can blaze his own trails and find new methods of proclaiming age-old truths is reasonably sure of not lacking hearers. Some of us who have been reading short stories for years have never thought of them as bases for sermon. But in *The Lost Gospel* Robert E. Luccock has given us sixteen sermons in each of which he utilizes a short story. We must not, however, think of these homiletical addresses as another collection of the traditional "story sermons." Each of them has a text from which the preacher does not "wander." The combining of the thought of these texts with the stories is done with exceptional skill. This book is worth reading as an example of homiletical artistry.

It is, though, much more than a piece of masterly homiletics. It contains real preaching, sympathetic, edifying, and militantly Christian. The stories used cover a wide range and are of varying literary merits. Sermon III is entitled "On Being Made Whole." The text is "Wilt thou be made whole?" (John 5:9), and the story is Kipling's "The Ship That Found Herself," a story that impresses us as so suitable that we can almost convince ourselves that it was written for just this purpose.

Sermon XIII has for its title On Being Saved by an Uneasy Conscience. The text is "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:39), and the story is Stephen Vincent Benet's "The Bishop's Beggar." An idea of the approach in this sermon can be given by quoting the first three sentences: "Psychologists tell us that an uneasy conscience, which sometimes becomes a guilt complex, often tortures a personality occasionally disrupting it altogether. Removing a guilty feeling and relieving an uneasy conscience is not infrequently the first treatment of psychotherapy. Be that as it may, here is the story of a man whose soul was saved by an uneasy conscience."

We have in *The Lost Gospel* an illustration of the fact that some of our younger preachers have a genuinely prophetic message and the power to put it into words. Dr. Robert E. Luccock is pastor of the Northport Methodist Church, Long Island, New York. He is the son of Dr. Halford Luccock,

author and preacher, and collaborator with him in the well-known anthology, *The Questing Spirit*.

L. H. C.

**God the Father. Meditations** by Emile Guerry. Sheed and Ward. 184 pages. \$2.75.

This book by the "Titular Bishop of Achrida" was translated by A. H. C. Downs. It is a series of rather closely connected meditations illustrative of what the publishers refer to as "that contemplative and interior Catholicism which is the urgent need of our time." It is a book written by a Catholic prelate for Catholics. It is essentially meditative and spiritual and along with this it is "soaked in theology." The teachings of Catholicism are stressed throughout. Much emphasis is given to the place and meaning of the Mass.

In the light of this it is hard to see that there is much of value in the book for the Protestant reader. This, though, does not mean that there are not many passages in it which have a deep meaning for all Christians whatever their "name or sign." Yet many of these are written in a language which is not especially clear to the reader whose background is what Edmund Burke called the "dissidence of dissent the protestantism of the Protestant religion." In addition there are many theological barriers between much of the material in Bishop Guerry's meditations and the non-Catholic reader.

This book by a Catholic bishop is not to be criticized because of its lack of value for those for whom it is not intended. It likely will be highly helpful to those for whom it was written.

L. H. C.

**Christ Is Our Strength** by Hyman J. Appleman. Fleming H. Revell Company. 120 pages. \$1.50.

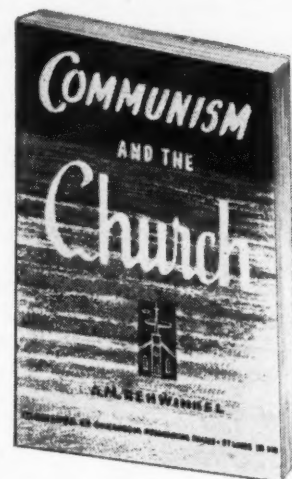
We have here eight distinctively evangelistic sermons. The theology is conservative and the homiletics what might be termed "old-fashioned." In fact there is little in them that might not have been found in sermons preached fifty years ago. There is, however, considerable to be said on the other side. The language is clear, vigorous, and compelling. The illustrations are drawn from life, and most of them will be hard to forget. Even those who might disagree with the author's theology will find these sermons good reading. It is easy to see why they have received such a wide hearing and produced such great results.

The first sermon, which is entitled Mass Evangelism, has to do with ways and means of organizing evangelistic work in a church and community. Dr. Appleman belongs to the Finney, Moody, Torrey succession. The second discourse, Preparing Christians for Revival, is closely allied with the first. As we read these sermons, we cannot help being reminded that today it is harder to get results through "mass evangelism" than was once the case. But the fields are still ripe for the harvest. There is a definite work to be done by those capable of using these time-honored methods.

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PRIEST-WORKMAN IN GERMANY by Henri Perrin, S.J., is a book which we think ministers of all denominations will find profitable reading. Priests were forbidden in the labor camps in Germany to which so many Frenchmen were sent during the war. Father Perrin was one of those young priests who went anyway, as ordinary workers. This book is a diary he kept while he was there. Living on equal terms with the other workers he realized as never before how completely without religion almost all of them were. How he set himself to meet this challenge, and the method of approach he finally worked out, may we think, prove as important to the world of today as the preaching of St. Francis and his companions was in their time. *Ready.* \$2.50

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dressess is the one bearing the caption of Three Fools. It is based on the Parable of the Excuses (Luke 14:6-24) and is an excellent example of practical expository preaching. There will be some readers who will be disappointed in not finding more direct emphasis upon the social issues of the modern world, but there has always been a place for the individual gospel, and there always will be.

L. H. C.

### Radio

Religious Radio: What to Do and How by Everett C. Parker, Elinor Inman and Ross Snyder. Harper & Brothers. xiv/271 pages. \$3.00.

To review a book so basic, so essential to the wide ministry of radio, as this is like reviewing a geometry textbook. If a textbook presents its subject matter adequately, little a reviewer can say will add to or detract from its truthfulness. Just as a proper presentation or geometric axioms is fundamental to more advanced mathematics, so *Religious Radio* is essential to the minister who would use radio time at his disposal effectively.

Just what makes a basic book of value? The authors must be authoritative. They must present their subject matter effectively and interestingly. The material must be usable by almost anyone who tries to adapt the ideas presented.

*Religious Radio* scores on all three points.

Everett Parker, who is on a round-the-world trip studying religious radio and its potentialities on an international scale as this review is written, is director of the Joint Religious Radio Committee, a man of wide religious and secular radio experience. Elinor Inman is now director of religious broadcasts, Columbia Broadcasting system. Ross Snyder is dean of the Religious Radio Workshop, also associate professor of religious education at Chicago Theological Seminary as well as a member of the radio advisory committee of the International Council of Religious Education. The aggregate authority and experience of the collaborators on *Religious Radio* is impressively immense.

Whether or not the material is interesting, effective, or useful in the hands of the would-be adapter is a matter of opinion, of course, yet the book is constructed on a comprehensive yet well-knit plan. Further, the authors adhere to that plan, providing an abundance of pertinent illustration to make each point clear. Any minister or director of religious education who is at all adequately prepared by education to communicate his ideas intelligently should find plenty of help in this book in his desire to "go thou and do likewise."

Section one considers the matter of religious programming for the total community, taking up programming to reach all groups in the community and then the types of programs which may be utilized by the religious broadcaster. The authors stress the democratic spirit of radio, whereby people may be taught to think for themselves, to work out a plan of consecrated action on their own, as contrasted with dema-

gogic mob-swaying techniques using loaded words and emotional appeals supplying no genuine stimulus to real thought.

Section two lists service goals for broadcasting.

Section three will be useful to the minister whether he ever broadcasts or not, for if he masters the technical instruction in this part, his sermons will benefit tremendously. Clergymen need to acquire radio "punch" in their pulpit work, as is all too dismally shown when some of our men get going over the local stations everywhere. People may suffer through a poorly presented sermon; they will mercilessly dial out a program which is a failure. "The script is the heart of a radio program. Without a knowledge of the principles of radio writing, the religious broadcaster will fail in his purpose before his program reaches the air." (page 69). Nearly half the book is devoted to the practical "know-how" of scripting, considering drama, sermons, worship, and the like in well-illustrated, specific detail, most of the good illustrations coming from proven programs of merit. This section should be required reading in Seminary courses on homiletics!

Section four considers the production of the religious program.

A strong point is the abundance of reference material and a remarkably helpful index. Ministers should find the entire book most helpful, not only in preparing for radio work upon occasional demand, but also in getting ready for every-day sermon work.

Radio staffs frequently complain of the inability of many ministers to understand the intricacies of their profession. Scripts are frequently bad or non-existent; radio procedure is flouted.

Some preachers even pride themselves on their "ability" to go into a broadcast with no script, improvising as they go along. "It has that human touch!" they say. If only they could hear a transcription of some of their feeble efforts, they would realize with some much needed humility their inadequacy in dealing with the medium of radio as a technique of evangelism.

This reviewer is convinced that if most of our clergymen read *Religious Radio* and sincerely try to benefit from it, they will find the "know-how" attractively and useably presented, with the result that they may truly be used of God in a much, much wider field than they now enjoy.

W. M. H.

### Drama

Christ in the Drama by Fred Eastman. Macmillan. 174 pages. \$2.50.

This reviewer would nominate Dr. Fred Eastman as the Dean of Religious Dramatists. Into this field of study and teaching and writing he has poured the energy and passion of his professional career. This book deals with one phase of the whole subject of religious drama and like everything Dr. Eastman has written, it is a delight to read and should be on the must-list of every minister's reading program for 1948.

Drama, and particularly religious drama deals with the stuff of which



life is made—the moral, the social, the ethical, the political, the philosophical and the religious issues of every day living. While dramatists have not all been true to or agreed with the value judgments of the Gospel of Christ, it is nonetheless true that every dramatist coming out of Christian culture has been very conscious of the implications of this Gospel.

The author has confined this study to the drama of England and America (not ignoring the steady influence of the classical dramatists of ancient Greece). The plays selected for close examination are wisely chosen and a concluding sentence very well sums up the whole: "we cannot imagine any of them written in a culture which Christ had not influenced." The final chapter Drama in the Modern Church, gives a good survey of the use that churches of America and England have made of this art for a generation. The Appendix gives a list of the Major Dramatists of the Western World.

S. L.

### Various Topics

**The Precious Secret** by Fulton Oursler. The John C. Winston Company. 245 pages. \$2.75.

This is a book which can hardly be, and which perhaps ought not to be, disassociated from the personality of its author, who has attained such eminence as writer, editor, publisher, to whom the lecture platform, radio and screen have given new laurels, and whose detective stories are a constant delight to us mystery fans. When Fulton Oursler says that since his book is about happiness, it must be a religious book, and moreover, a Christian book, "completely dedicated to the belief that only through faith in Jesus of Nazareth as true Man and true God" can happiness come, such a statement, from such a source, is definitely "news."

The opening chapter lays down the thesis that "we can be happy in this world in spite of anything and anybody," and gives "the Great Psychologist's eight rules for sound mental health. The last three chapters make climacteric application of these rules to life in the atomic age. The chapters between, in rapid, readable journalistic style, tell true stories which vividly illustrate the theme that the sure way to be happy is to get busy helping somebody else. Most of these are twice-told tales which have already appeared in the *Reader's Digest* and other periodicals; but the stories are worth the re-telling. For a few examples, "The Broken Bell, is about the work of a home missionary; "Death Across the Table," is the biography of a prison chaplain; "The Beggar of St. Jude," is Father Purcell of Atlanta, Georgia, and "God's Eager Fool," is Dr. Albert Schweitzer of Africa—each of whom, according to the author, has found happiness in self-sacrificing service.

The promise of the preface to explain modern psychological techniques is hardly fulfilled; there are flaws in the author's (quoted) proofs of the existence of diety, and his (also quoted) discussion of science and religion has been better done by professional scientists like Eddington and Jeans. To

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which criticisms, Mr. Oursler would likely reply that he had no intention of writing a scientific or philosophical treatise, but only a simple, homely guide for ordinary folk like him and us. And he would be right. His chapters are interesting, comfortable, heart-warming, and should lead many a reader to seek his own happiness through selfless service in the spirit of Fulton Oursler's Saviour.

There is homiletic material on almost every page, and at least five chil-

dren's sermons are ready for delivery—giving, of course, due credit to their source.

L. G. L.

**The Polity of the Churches by J. L. Schauer.** In two volumes. Volume 1, 268 pages, \$3.00. Volume 2, 336 pages, \$3.50. Per set \$6.00. Church Polity Press, Publisher.

Back of all church polity is theology and church history. Much of the difficulties in the ecumenical advances

is caused by differing concepts of the church, the ministry and the local congregation. The first volume of this two-volume set has a particular function to perform at this point. It gives the basic ideas back of the politics of the various denominations and, in so doing, helps them to understand each other.

Volume one is devoted to a study and backgrounds of the various denominations. This volume concludes with the membership statistics of the various denominations of the United States taken from the Federal Council yearbook of 1945.

Volume two is concerned with the Christian Reformed Church and other Reformed churches closely allied to her. It would seem to serve the Christian Reformed Church as the Methodist discipline serves the church of that denomination. This of course will not have the same value to members of other fellowship. The concluding pages of this volume give many forms and rules. We were interested to find that the ministerial problem of this denomination is not an excessive number of short pastorates but too many and too long-pastorate. The detailed and intricate instructions given the denominational editors make interesting reading to an editor who has all the freedom of the winds and the seas.

The volume reveals a tremendous amount of reading and interpretations and the author is to be commended on his diligence.

W. H. L.

**The Spirit of Chinese Culture** by Francis C. M. Wei. Charles Scribner's Sons. 186 pages. \$2.75.

The author is president and professor of philosophy at the Hua Chung University in Wuchang, one of the great universities of China. During the Second World War it was moved 3,000 miles west to escape Japanese bombing. After eight years it is now back at Wuchang. Dr. Wei has done graduate work at Oxford, London, Harvard, Yale, Berlin and Paris and was recently selected as a visiting professor at Union Theological Seminary.

The sub-title "An Interpretation of the Philosophy and Religion of China" does not suggest the full scope of the book which deals very convincingly with the Christian approach. The first chapter deals with Christianity and Chinese culture. The next two chapters concern themselves with Confucianism. The next two treat Buddhism and Taoism. The final chapter has to do with the interpretation of Christianity in its impact upon China today. The author, in the calm, clear, gentle style which characterizes the whole volume, states his mind on the proper missionary attitude and expounds various methods and techniques. There is an index of six pages. Dr. K. S. Latourette provides a foreword.

It is fortunate that these Hewett Lectures, already delivered at three of our leading theological seminaries, are now made available to a larger public. In his interpretation of the Soul of China to the English-speaking world, Dr. Wei is a superb guide. A scholar, a victim of the World War, a Christian saint—he writes with knowledge and authority.

F. F.





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### WE KNOW GOD IN JESUS

Bishop Berggrav tells of visiting an outlying parish for the purpose of catechizing the confirmation class. The pastor told him of a boy in the class who was unable to learn and asked the bishop not to embarrass the boy or his parents by asking him questions he could not answer. When the bishop stood before the class on the church floor he thought it would also be embarrassing not to ask him anything. So he decided to frame a question the boy could answer.

"What do you know about God," he asked the boy, expecting him to say that God made the world, God made him, God made everything.

"God?" The boy studied. "I don't know anything about Him."

Then the bishop was embarrassed, and he hurriedly thought. "Ask him what he knows about Jesus."

"Do you know Jesus?" he asked the boy.

Quick as a flash, the boy answered. "Oh, Jesus, yes, I know Him."

Standing on the church floor the bishop says that he learned anew from that handicapped boy the fundamental truth of Christian revelation that apart from God we do not know anything about God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him (John 1:18). From *With Hands Uplifted* by Joseph L. Knutson; Augsburg Publishing House.

### THERE IS NO OTHER WAY

The French have a tale of the return of Jesus to Heaven which is particularly poignant. He was accosted by an angel who had been sent elsewhere and had not seen what happened to

him on earth. The angel asked him what had happened. Jesus replied, "I was known as the child of respectable working folk, I lived unnoticed for some thirty years, then I came forward for a few months and talked with men and women of all sorts, and I think some of those who listened will be influenced all their lives. Some were fishermen, some petty tradesmen, some women—some were good and some bad. And in the end enemies had me executed." "My Lord, my Lord," exclaimed the angel in horror, "was there no other way?" "No," said Jesus, "There was no other way!"

Nor is there any other way to victory for us who are on final ground today than that indicated by prophetic religion. We must renew our faith in God. We must recommit our lives personally and socially to the will of God as we see it in Jesus Christ. We must not count the cost! Having determined that that is the way to the Christian victory, we must take it. There is no other way. From *On Final Ground* by Harold A. Bosley; Harper & Brothers.

### AFFLICTION IS LIKE DUST

Affliction is in a way like dust. You and I would like to avoid them as much as possible, but life is incomparably richer with both. Dust may seem to be unlovely and uninteresting, but it is one of the most necessary things in the world. Sunsets, with the sunlight broken by floating dust which takes on color, owe their brilliance to the dust-laden air. Clouds would be impossible without dust on which vapor in the air can condense. Water vapor which would gather on our bodies and clothing is kept from us by dust in the air—air that otherwise would be

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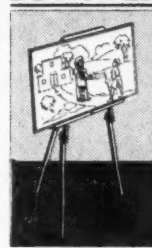
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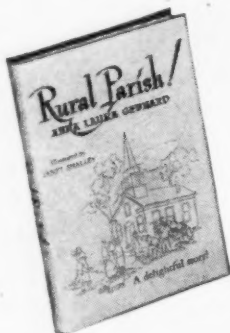


## Brother VAN

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oversaturated and dripping. Yes, the world would be a very damp, cold, and drab place without dust! From *Start Where You Are* by Lewis L. Dunnington; Abingdon-Cokesbury Press.

### CHRIST THE WAY

"I am the way"—John 14:6.

East of Rome, wide enough for four columns to march abreast, is the winding stone road called the Appian Way. It leads to the Adriatic, disappears at the coast city of Brindisi and is resumed on the eastern shore, winding over the mountains, across Macedonia and Thrace to the Black Sea. One sees it today, now hidden by thickets in some fertile valley, now with its smooth, worn stones intact over the crest of some wind-swept divide, now covered by drifting sand or obliterated by long neglect, but its course is always there, always available, always leading surely to its destination.

Jesus is always here, always available, in his mind, in his teachings and in his sufferings. He is always a way through difficulty, a way through swamps of discouragement, a pathway through pleasant but seductive country, and supremely a highway unto God.

We are witnesses of these things, said Peter, for both early church and our church today finds its strength, its only strength, its sole resource, in him. He was the way for them, he is the way for us. From *Jesus Said "I Am"* by George Stewart; Harper & Brothers.

### "THE ROAD OF THE LOVING HEART"

Once, it is said, Robert Louis Stevenson, while an exile in Samoa, went out of his way to do a kindness to the natives of that island who had become hopelessly entangled in the meshes of the law. Through his good offices the tangle was unraveled and the simple folk sent back to their home rejoicing. Time elapsed, during which Stevenson had grown weaker and was confined to the porch of his home. One day while sitting there he was surprised to find his yard suddenly filled with half-naked savages equipped with strange implements. Investigation revealed the fact that these were his old friends of the law court. Word had reached them of their benefactor's illness and his desire to have a highway opened up between his veranda and the sea, so that he could lie in his reclining chair and watch the big blue waves break upon the beach. They had come to make that highway and to pay their debt of gratitude. At last it was finished. Scornfully they refused all recompense, asking only the privilege of



### BOOK REVIEWERS IN THIS ISSUE

Robert J. Beyer, Bethany Presbyterian Church, Cleveland, Ohio

Harriet-Louise H. Patterson, Community Church, Chesterland, Ohio

Frank Fitt, Memorial Presbyterian Church, Grosse Pointe Farms, Michigan

C. W. Black, Methodist Church, Greenville, Ohio

Lewis H. Chrisman, West Virginia Wesleyan College, Buckhannon, West Virginia

William M. Hunter, Presbyterian Church, Florida, New York

Stiles Lessly, Congregational Church, DeKalb, Illinois

Lewis Gaston Leary, Presbyterian Church, West Milford, New Jersey

giving the new road a name. And this is what they called it: "The Road of the Loving Heart." From *Quit You Like Men* by Carl Hopkins Elmore; Charles Scribner's Sons.

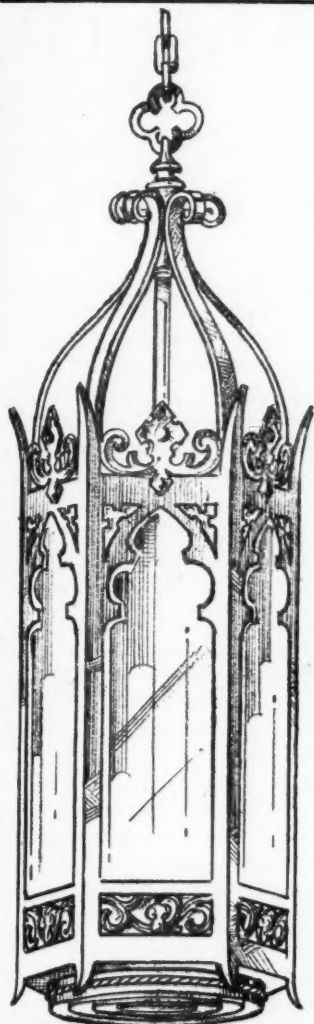
### THINK WITH THE MIND OF CHRIST

Shelley's widow, it is reported, asked a friend where she should send her fatherless boy to school. The friend answered all too confidently, "Send him where he will learn to think for himself." Mrs. Shelley, recalling her husband's individual tangents, replied, "No, send him where he will learn to think like other people." They were both wrong. In our America, in our cult of business, we have taught people to think for themselves—very much for themselves! Totalitarian lands teach people to think exactly like other people. In neither extreme is there hope, nor in any neutral belt between extremes. The only hope is above our extremes and our neutralities—in a better wisdom than man's wisdom. We must learn to think according to the mind of Christ. From *Christ and Man's Dilemma* by George A. Buttrick; Abingdon-Cokesbury Press.

### FAILURE MAY BE YOUR BEST FRIEND

When Phillips Brooks graduated from Harvard, he started out to be a teacher. Before the first year was over it was evident that he was a wretched failure. Disliked by his pupils, he was asked to resign. He was so chagrined that for a time he kept in seclusion and would not even talk to his friends. "Phillips will not see anyone now," said his father to a visitor, "but after the feeling of mor-

(Turn to next page)



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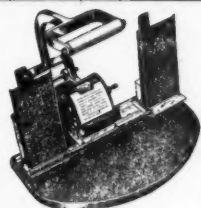
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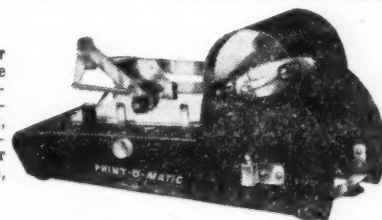
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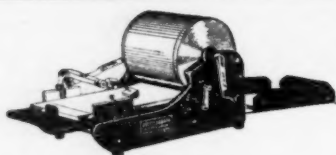


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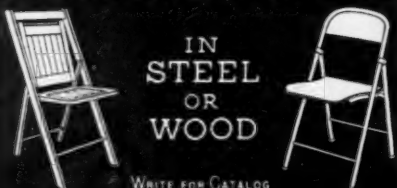


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# A Forest Deer That Wanted An Auto Ride

A Sermon for Children

by G. B. F. Hallock\*

IN some parts of our country a day is set apart for the observance of what is called Mercy Sunday. The purpose of the observance is to promote the practice of kindness to animals. It is the thought and meaning of this observance which leads me to tell the story I have for you boys and girls this morning. It is about a very interesting and beautiful naturally wild animal and its actions. I am going to tell you about a deer we saw in the woods.

One warm day last summer our family decided to drive to a distant woods in the country for a picnic. We went about twenty miles to a rather dense forest in a region very sparsely settled. After the noon lunch our two daughters were exploring a little stream with a view of finding the spring at its source. In the wildest part they came upon it, bubbling up cool and clear, when, to their utter astonishment they came upon a deer. It was a fawn or doe, very sleek and beautiful, possibly a little less than two years of age. The deer looked at them, and they looked at it. Then the animal allowed them to approach it slowly.

Soon it seemed to enjoy their company and followed them to where the family were camped. It became very friendly, allowing us all to rub its nose, pat its back and scratch its ears, with much apparent enjoyment of the attention. Twice it ran away, jumped a fence or two with graceful ease, but soon came back to the group.

Now here is the most interesting

\*Assistant pastor, Brick Presbyterian Church, Rochester, New York.

### Illustrative Diamonds

(From page 69)

tification is over, he will come to see you."

What was the net result of his failure? One of the most successful careers in the ministry that America has ever known. He attended theological seminary; became rector of a Philadelphia church, where he had crowded congregations, and after a few years accepted a call to Trinity Church, Boston, where the influence of his ministry still remains. Don't be discouraged if you fail in some undertaking. Failure may be your best

thing. When we started the auto to leave, it did not nervously jump or offer to run away. What do you think it did? It put its two fore feet into the auto and wanted to get in!

There was not any farm house near. There was no sign of any ownership. The whole occurrence seemed to us all most mysterious.

Now, let me go on. A few months later we learned the history of the deer. In the gunning season of nearly two years previous, when it was a little fawn, the baby animal in some way suffered a broken leg. The children of a farmer's family in the region found the little thing, took it home, bound up its broken limb, and nursed it well! While it was very young it was often taken along in the family auto for a ride. They treated it as a real pet and the little doe liked it.

So you see why, though it was now two years old and weighing nearly two hundred pounds, it so surprised us all by wanting to get into our car for a ride. You see also how capable a wild and naturally timid animal is of being petted and tamed, and of showing a beautiful gratitude for such kindly treatment.

I am sure you have no need to be reminded of what was said in the beginning concerning Mercy Sunday and kindness to animals. You may be a little surprised to know that the Bible has something to say on this theme of kind treatment to animals. In the Book of Proverbs, (12:10), there is a verse which says, "A righteous man regardeth the life of his beast." We will count that as our text for this little talk.

friend, if it leads you to study your capacities more closely and guides you into a work for which you are better fitted. From *Remember Now* by Walter Dudley Cavert; Abingdon-Cokesbury Press.

### GOD OF THE HEIGHTS

Matthew Arnold once declared that Quebec was the most interesting thing in the whole American continent, and, after his visit to America, John Morley said that, if he had to leave his native land and could choose the quarter of that vast country he would live in, it would be Quebec, the picturesque city



on the heights. So the God of the heights, who has the strength of the hills in His ken and in His power, who controls the summits of the unknown future, should be the most interesting fact in the whole universe, the attraction for all hearts, and chosen home of our spirit, so that we dwell in Him as our resting-place, the centre of our confidence and joy. From *Crisis on the Frontier* by Arthur A. Cowan; T. & T. Clark, Edinburgh.

### NEW LIFE IN THE CHURCH

There are many ministers who can remember with gratitude to God the fact that they and their congregation had the heart to endure a thinning in certain sections of their ranks without falling into panic. Some of the important people, some of the largest givers, did get offended and drew out. At the moment, it looked like a paralyzing blow. But what actually happened was a new and unexpected disclosure of the energies of the average people which had never previously been aroused. Reliance upon the little group of the wealthy and the self-assertive had been—though nobody realized it—like a stiff crust of satisfaction which kept anything underneath from rising up. But when the crust was broken, then the whole people found themselves. It was up to them now to think, to plan, to give, to work harder to make up for those who were gone; and so the new life in that congregation was healthier and happier than it had ever been before. The old story of Gideon is enacted over again, the story of the three hundred sifted men who were worth more when the battle came than the thirty thousand who, for one cause or another had drifted away. From *Which Way Ahead?* by Walter Russell Bowie; Harper & Brothers.

### TO RECOMMEND CONTINUANCE OF RELEASED-TIME

Chicago—Dr. Harold C. Hunt, superintendent of schools for Chicago, said here he will recommend to the Chicago School Board that the local released-time education program be continued.

Dr. Hunt said he has received an opinion from Richard S. Folsom, attorney for the School Board, indicating that the local program of religious teaching for public school students is not affected by the U. S. Supreme Court decision in the Champaign, Illinois, case.

About 25,000 students here attend religion classes which are held in churches near school buildings during class hours. —R.N.S.

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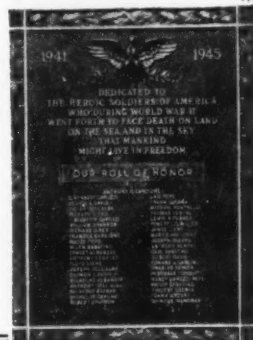
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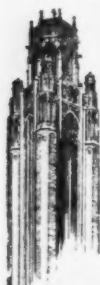
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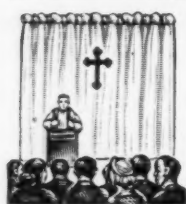
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And motored up to Crystal Lake;  
We hope he's feeling fine.  
The wife and kids are with him;  
They'll share in all the fun  
Then come smiling back to us  
When vacation weeks are done.

Our preacher's gone to conference  
At Skilton by the sea;  
He'll hear the masters teach and preach  
And come back, presently,  
With inspiration in his eye,  
New definiteness of goal.  
Vacation is the preacher's time  
To fortify his soul.

Our preacher's bought a trailer  
And hitched it to his bus.  
He's started for the mountains  
To get away from us.  
We'll take vacation preaching  
While he putters with his cars;  
And pray that he brings back to us  
A handful of the stars.

Reprinted from the August, 1937,  
issue of "Church Management"

OUR Vacation Exchange department is a lusty one this month. And why not? Bedros Baharian of Quincy, Massachusetts, had an item in the issues of February and March. He writes: "Please remove my notice from your vacation exchange department. I have already received more than two dozen replies and more are arriving with each mail. I have made very satisfactory arrangements."

The department will appear in the May and June issues and then be discontinued until the February 1949 issue. No charge is made for insertions when you give your name and address. Classified rates of ten cents per word applies otherwise.

Will Supply—United Church of Canada minister willing to supply one service a Sunday for Methodist, Presbyterian or Congregational church in eastern states, coast or lake region during July or August for use of manse and modest honorarium. Rev. G. N. Maxwell, B. A., B. D., Campbellford, Ontario.

Nashville, Tennessee. Presbyterian church in University Center desires July or August vacation supply from any congenial denomination for use of modern, cool, stone manse. Prefer no

exchange. Ideal opportunity for summer study in three local universities. Great Smokey Mountains and interesting historic sites within easy driving distance. W. Wood Duff, Hillsboro Presbyterian Church, Nashville 4, Tennessee.

Reidsville, North Carolina. Would like to exchange parsonage and pulpit for July or August with Methodist minister in New England or some place in mountains or on sea coast. Prefer small church. My church is Main Street Methodist, in the heart of the Piedmont section of North Carolina. Conveniently located to many sites of interest. Rev. A. C. Waggoner, 306 South Main Street, Reidsville, North Carolina.

Fenton, Michigan. In lake recreation area; sixteen miles to Flint, thirty-seven to Ann Arbor, fifty-nine to Detroit. Methodist church of 500 members. One service on Sunday. New church building and parsonage. Desire exchange for July or August with someone in New York State or New England. Ralph D. Harper, 502 W. Shiawassee Avenue, Fenton, Michigan.

Sunbury, Pennsylvania. Would like to exchange pulpit and parsonage for month (either July or August) with someone on eastern shore or near the ocean. We have church of 900 members, modern parsonage in town of 16,000 population situated on the Susquehanna River, fifty-five miles from Harrisburg, Pennsylvania. Morning services only; union evening services in River Park. Gordon F. Hinkle, 217 Arch Street, Sunbury, Pennsylvania.

Will Supply Pulpit. Any congenial denominations, New York, Boston, New England. July or August. Use of the manse or honorarium. Age 38. No children or pets. Careful use of the manse assured. References. W. Howard Lee, Memorial Presbyterian Church, Saint Augustine, Florida.

Will Supply. July 4 and 11. Any pulpit in the vicinity of Westminster, Maryland, where I will be in conference at the Westminster Theological Seminary. Expect travel expense and weekend entertainment. Milton Thomas, Methodist Church, Wattsburg, Pennsylvania.

Windsor, Ontario, Canada. Offer modern parsonage, two blocks from the Detroit River in exchange for Sunday services during either July or August. Morning service only. Charles Lewis, 967 Pillette Road, Windsor.



**Ottumwa, Iowa.** Baptist. Offer either an exchange including Sunday services or just the parsonages. Prefer South Dakota, Kansas or Colorado, but will consider any state in the Southwest or North. Seven-room house with modern conveniences in thriving city of 40,000. V. L. Currier, Ottumwa, Iowa.

**Will Supply.** Conservative Presbyterian minister willing to supply four weeks in either August or July in exchange for use of manse. Prefers either spot near Atlantic Ocean within 150 miles of Wilmington, Delaware, or on some good inland lake between Quincy, Illinois and the Atlantic coast. R. P. Sharp, Kahoka, Missouri.

**Will Supply Pulpit** in New York City, or very close in, during July in exchange for use of parsonage during July and August. Box 563, Winter Park, Florida.

**Oxford, New York.** Will exchange use of parsonage for all or part of July. Prefer New York City vicinity. Oxford is in beautiful Chenango Valley. Colonial home with all improvements. No preaching required. Will consider accepting full pastoral duties in church in exchange for use of parsonage and honorarium. Congregational. K. E. Ballard, 6 Merchant Street, Oxford, New York.

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**Will Supply.** Churches in Colorado or California during month of August for use of modern parsonage and modest honorarium. F. H. Willard, 342 Winchester Street, Decatur, Indiana.

**Will Supply.** Methodist minister will be glad to supply pulpit of any Protestant church in Colorado for several Sundays in August for use of parsonage. Lester L. Haws, 3 Emwilton Place, Ossining, New York.

**Thirty minutes from Chicago University.** Pleasant home, four bed rooms, available during July either on basis of exchange of residences and supply, or residences only. Carl H. Wilhelm, 1218 Otto Boulevard, Chicago Heights, Illinois.

**Will Supply.** I will be vacationing in Milford, Connecticut during July or August. I would supply a pulpit within

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reach of that point during July or August. Now minister of First Christian Church, a church of 700 members, in Canton, Illinois, a town of 14,000. H. E. Keltner, 138 West Spruce Street, Canton, Illinois.

**Will Supply.** Disciple minister of church with 600 members would be glad to supply during July or August for use of parsonage, apartment or cabin in any congenial denomination. Luther J. Tigner, The Howett Street Christian Church, Peoria, Illinois.

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**August Pulpit Supply.** Anyone interested in the services of minister for August pulpit supply in return for parsonage accommodations near Atlantic Ocean, Great Lakes, or mountain lake for vacation uses during the entire month of August may write: Church, 1060 Overlook Terrace, Union, New Jersey.

**Irvington, N. J.** Minister, near New York and Jersey Shore, would like to exchange pulpit and parsonage six to eight weeks with minister near Salt Lake City. George S. Miller, Irvington, New Jersey.

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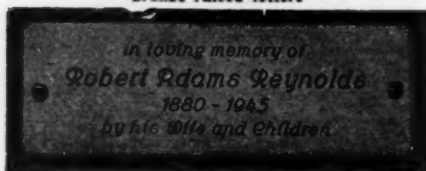
**T**HE wallets sell for ten cents each. A single sample, with litany, will be sent for fifteen cents. Replacement stars for the church which does not wish to remove the old stars from the flag are available. The prices of stars are 10 cents for single stars; 7 1/2 cents when twenty-five or more are ordered from one church.

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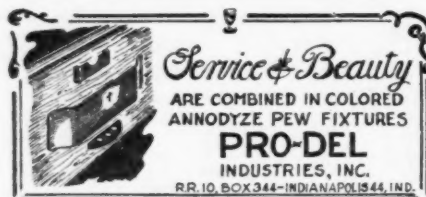
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**SUIT FILED TO OUST NUNS, PRIESTS FROM SCHOOLS**

Santa Fe, New Mexico—A suit demanding that "all members of Catholic teaching orders be declared ineligible and forever barred from teaching in New Mexico public schools and dismissed immediately," was filed here in the State District Court by Harry L. Bigbee, local attorney. He announced that, if necessary, the action would be carried to the U. S. Supreme Court.

The suit was filed in behalf of 28 persons; 14 of them from Dixon, New Mexico, where a Free Schools Committee was formed several months ago.

Named in the suit were 235 individuals, 145 of whom are Catholic nuns brothers, and priests who reportedly are teaching in the public schools of New Mexico.

Also named in the suit are the State Board of Education and its members, Governor Thomas J. Mabry, State Superintendent of Schools Charles L. Rose, the Rev. William T. Bradley of the Archdiocese of Santa Fe, state school budget auditor R. H. Grissom, burget officer J. D. Hannah, and school boards in 16 counties or municipalities.

The suit charges that Father Bradley, director of education for the archdiocese, was given powers normally vested in a state education board, but adds that the specific nature of such delegation of power is not known.

Other demands in the suit request the following:

1. An injunction barring the budget auditor from making or approving school budgets paying public moneys to religious orders.
2. An injunction against school boards paying or employing members of Catholic teaching orders in tax-supported schools.
3. No tax-supported schools in the state be operated on church-owned property.
4. That schools named in the suit be considered parochial institutions and not eligible for public funds.
5. That money paid teachers of Catholic orders be considered illegal use of public funds.

In his suit, Bigbee charges that the violations cited "are not isolated situations but part of a plan or scheme of officials of the Roman Catholic Church to introduce teachings of Catholicism in all public or tax-supported schools." He declares that the purpose of his suit is "to bring about complete separation of church and state in the public schools of New Mexico and to eliminate all religious influences on sectarian or denominational basis in tax-supported schools."

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## Preacher Under Asbury

Ordained by Francis Asbury This Man Lived the Life of the Typical Methodist Itinerant Preacher

by Emily J. Reid

THE Methodist itinerancy has furnished many biographies of courage and devotion to duty. Some of these might be required reading for young preachers today. An autobiography of this type is that of the Rev. James Jenkins of South Carolina. It was written near the end of his life and published in 1842. His sub-heading was "Experiences, labors and sufferings" and these included almost all of his life.

James was a farmer's son and early became interested in religion. As a lad he had some experiences in the Revolutionary "underground" fighting led by Gen. Marion, a group which gave the British considerable trouble.

After deciding to become a Christian, James hit upon the plan of traveling with a Methodist preacher to learn how he worked. In this way, he met Tobias Gibson, a well known preacher of that day and was strongly impressed by his personality. They remained fast friends until Gibson's death.

Though reared a Baptist, James turned to Methodism under the influence of Francis Asbury and joined the Methodist church in 1789; he was in his seventeenth year. At once he began to study Methodist practices and became deeply interested in the class meeting, the love feast and the modes of baptism, as Methodists interpreted these.

Cherokee Circuit was James's first appointment, its name suggests that the Indians were in this part of the South. He went home, packed his saddle bags, mounted his horse and started for his nearest preaching place. The third night he arrived. His circuit was 300 miles in circumference; it took him six weeks to make the rounds. In addition, he preached often to the Negroes.

James's library, which he carried in his saddle bags, consisted of a *Bible*, *Discipline*, *Baxter's Saints' Rest*, *Preachers' Experiences* and *Wesley's Notes*. On his long, lonely rides he spent the time in reading, meditation and prayer. His first year's salary was \$22 "including presents."

When Bishop Asbury ordained James, he placed his hands on the candidate's head and said, "You feel the hands of

the Bishop are very heavy, but the devil's hand will be heavier still." His salary now reached \$64, the stipend usually paid.

Interesting Methodist customs are told in this biography. About calling mourners he says the preachers did not call for penitents; the latter, under conviction of sin, rose and came forward to the mourners' bench while he was still preaching. The early itinerants presented hell as a place of torment, the devil as a personality to escape, sin as a crime and salvation free for all.

In 1801 James was appointed superintendent of the South Carolina district; it was composed of one station, nine circuits and twenty preachers. After surveying his work, he exclaimed, "Now I must almost kill myself." His year was gladdened by a visit from Bishop Coke and numerous camp meetings were held on his district.

He attended his first General Conference in 1804 and was greatly impressed by this body. The next year he superannuated on account of his health. His marriage came about this time, though he says little on this subject. The following year he located, as was the custom when preachers married.

But in 1811 he was back in the conference and tells of experiences with toughs who threw bricks, fired pistols and even shot off a cannon to stop his preaching. They did not succeed; he reported a good year with a salary of \$160 and no allowance for his family.

Again in 1813 he located and tried farming for a few years. Bad crops forced him into debt, then good ones enabled him to pay off and to help educate his children.

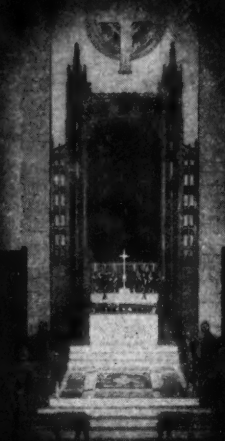
James Jenkins was at heart a preacher and in 1830 he was back asking readmission into his conference. He asked no salary but "wanted to be among the brethren and to die among them." However he tried merchandising later on and was not a success.

The story of his life comes to a close in 1842—the seventy-eighth year of his life and the fiftieth of his ministry. He records that the charges he served paid him in all about \$1,623. In no year did he receive above \$160.

His life story is a moving recital of serving sparsely settled places, travel-

(Turn to next page)

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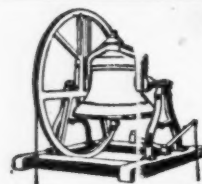
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# - THE CHURCH LAWYER -

## Effect of Church Dissolution On Trust Funds

by *Arthur L. H. Sreet*

A NICE point of law was lately decided by the Pennsylvania Supreme Court, involving disposal of a trust fund that was originally willed to a church which consolidated with another, and involving later dissolution of the consolidated corporation. (In re Craig's Estate, 52 Atl. 2d 650.)

A will gave \$25,000 to the trustees of the Central Presbyterian Church in Philadelphia, the income to be used in keeping the church property in order and for such other purposes as the trustees should direct. The church merged with the North Broad Street Presbyterian Church and the fund was administered for the benefit of the con-

solidated organization. Still later, the Presbytery of Philadelphia, which embraces several counties outside the city, dissolved the consolidated church as having ceased to support public worship, due to shifting population, etc.

Controversy arose as to who was entitled to the fund and how the income should be expended. The Supreme Court decided that it was proper to award the fund to the incorporated trustees of Presbytery, but that its income should be used only within the county of Philadelphia. The principal paragraph of the opinion reads:

"As the income of the trust cannot be applied in exact conformity with the directions of the testatrix, the Central Presbyterian Church having ceased to exist, it is the duty of this court to decree that the income be applied to like purposes. \* \* \* We direct that the income be applied for general church purposes by the Presbytery of Philadelphia, for churches within its jurisdiction, limited, however, to such church or churches as may be physically located in the county of Philadelphia. Supervisory jurisdiction of the trust is retained and leave given to the Presbytery or any party in interest to apply from time to time or as the occasion may demand, for the right to use the income for such further purposes as this court \* \* \* may decree be consistent with the purposes of the trust."

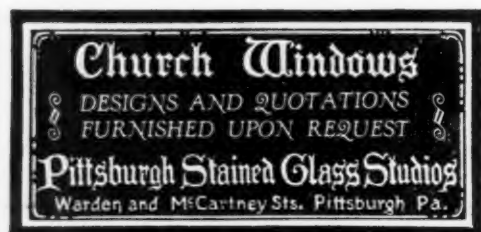
### Preacher Under Asbury

(From page 75)

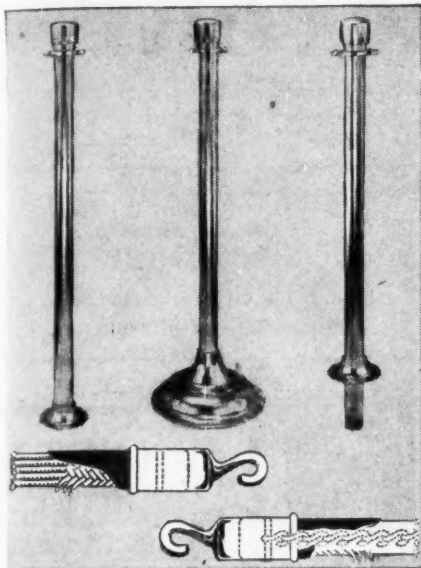
ing over poor roads, crossing unbridged streams, meeting hostile groups and enduring great privations to carry the Good News to the early settlers in this state.

No son succeeded James Jenkins in the ministry, but his grandson, James Jenkins Workman, carried on the line of preachers in South Carolina. In time, his son, James Mims Workman, came to Arkansas, married the daughter of Col. George Thornburgh, became a preacher and reared three sons for the ministry—Mims Thornburgh, pastor in Missouri; James W., pastor in Arkansas; and George B., missionary to China. And now a son of James W. is in training for the ministry. Five generations of Methodist preachers in a line which stretches back to Francis Asbury.

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#### RELEASED-TIME INSTRUCTION BANNED IN MICHIGAN

Lansing, Michigan—Official cooperation with churches in promoting religious education has been denied to public schools in this state by the Michigan Department of Public Instruction.

The department's verdict was based on a study of the recent U. S. Supreme Court decision in the Champaign case.

Mrs. Caroline W. Thrun, the department's legal adviser, and Dr. Lee M. Thurston, deputy superintendent of state public instruction, issued the opinion.

"Religious training classes may not be conducted in public school buildings, nor can Michigan's compulsory school law be used in any way to enforce attendance at sectarian training classes elsewhere," their statement said.—R.N.S.

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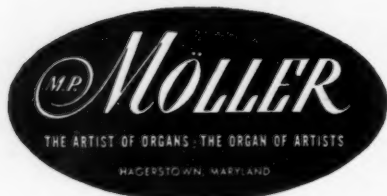
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## RELEASED-TIME CLASSES TO CONTINUE IN NEW YORK CITY

New York—The Supreme Court rul-  
ing which held it unconstitutional for  
religious instruction to be given in  
public school buildings will not for the  
time being affect the New York public  
school system's program of releasing  
pupils for such instruction outside of  
school buildings, the Board of Educa-  
tion reported here.

The Board's law committee reached  
this conclusion after a "preliminary  
study" of the Court's verdict.

George A. Timone, member of the  
Board and chairman of the law com-  
mittee, declared:

"In our opinion at the present time  
there is nothing in the decision of the  
Champaign case that affects the New  
York City program and we have come

to the conclusion that the New York  
City program will stay in effect unless  
and until a Court decision commands  
us to do otherwise."—R.N.S.

## REPUDIATE TRUMAN PROPOSALS

Los Angeles—Congress was urged  
here by the Southern California Asso-  
ciation of Liberal Ministers to repu-  
diate President Truman's proposal for  
universal military training and a re-  
vival of the draft.

Rejecting the President's thesis that  
"one nation only" is responsible for  
the current crisis, the association de-  
clared in a resolution that "all nations  
must share the blame, morally speak-  
ing."

The association's resolution, subse-  
quently read at Universalist and Uni-  
tarian church services throughout

Southern California, said selective  
service and UMT "are inadequate to  
the security needs of our time."—R.N.S.

## CHAMPAIGN HALTS WEEKDAY TRAINING

Champaign, Illinois—The Cham-  
paign Council of Religious Education,  
sponsor of courses in local schools,  
voted to discontinue classes here by  
Easter in an "orderly, unhurried, un-  
panicky fashion," and work out a pro-  
gram for the continuance of religious  
training outside school buildings.

Pledging compliance with the Su-  
preme Court decision the Council  
warned, however, "We believe that the  
real issue should not be obscured. The  
threat to democracy is not religion,  
but a lack of it. When religion goes,  
morals go."—R.N.S.



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The World's Greatest Madonnas by Cynthia Pearl Maus. We have several shelf-soiled copies of this great work. Retail price is \$4.95. While they last these copies will be sold for \$3.50. Church Management, 1900 Euclid Avenue, Cleveland 15, Ohio.

### OUT-OF-PRINT LEACH BOOKS

In order to meet the steady demand for the earlier books by William H. Leach, which went out of print during the war, we have succeeded in buying good used copies which we can offer for resale. Titles and prices are: Putting It Across (executive psychology for voluntary organizations), 75c; Church Finance (a complete treatise on all areas of church finance), \$1.25; Church Publicity (publicity, printing, advertising direct-mail), \$1.25; The Making of the Minister (professional and pastoral), \$1.00. Here is a chance to get into your library, at reasonable cost, standard books in the field. Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.

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Church Management. Binding costs are so high that we have had very few copies of Volume 23 made up. This volume includes all issues begin-

ning with October, 1946, and continuing through the September, 1947, number. Choice of two bindings, red buckram or black waterproof cloth. \$5.00 each, postage prepaid when remittance accompanies the order. Church Management, 1900 Euclid Avenue, Cleveland 15, Ohio.

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### KENTUCKY LEGISLATURE GETS CHURCH TAX BILL

Frankfort, Kentucky—A bill has been introduced in the Kentucky House of Representatives which would cancel the exemption from state income tax of any religious, educational, or charitable organization owning income-producing property unless it pays property taxes on such property.

The bill provides that revenue counties receive as a result of the measure would be devoted solely to health and welfare activities. State revenues received would be earmarked for the Welfare Department's Division of Hospitals and Mental Hygiene.

## CHANCEL ALTERATIONS



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mean faster screen set-up, positive adjustment, remarkable adaptability to varying projection conditions. These new features include: Self-Opening Tripod Legs\*, Automatic Auto-Lock\*, Screen Leveller\*, Complete Range of Screen Heights . . . as well as many others which your Radiant dealer will gladly demonstrate for you.

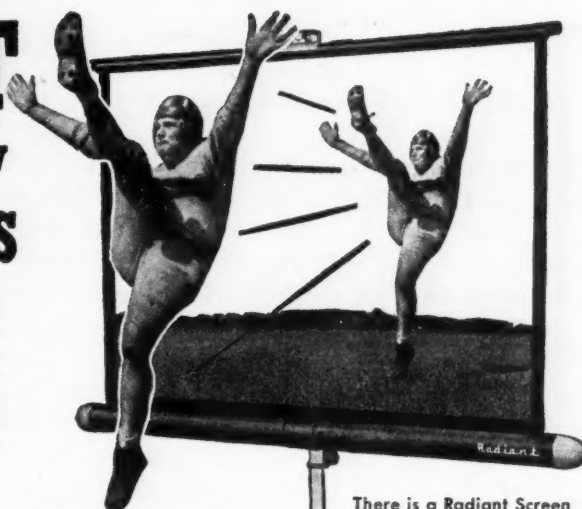
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SECRETS  
OF GOOD  
PROJECTION

## SINGING CHURCH COMMERCIALS GET RESULTS

Albany, New York—Singing commercials on radio programs gave the Rev. Clayton G. Van Deusen an idea that has blossomed into an attractive "box-office" proposition for the members of his congregation at Emmanuel Evangelical Lutheran church.

Mr. Van Deusen claims his "church commercials" make just as much of a hit with his congregation as the "soap-suds songs" do with radio listeners.

Though he has no aspirations of becoming a song-writer, poet, or huckster, the minister finds his songs keep the people laughing, and—what's more important to him—coming to church.

Here's the way his system works:

To the tune of "Little Brown Jug," his very first church commercial goes:  
"Mother knows what's good for you,  
Go to church like she taught you to.  
Brother we've an empty pew,  
Plainly labeled Y-O-U."

The musical portion of the jingle is followed by a speaking voice which urges, "Don't wait,—it may be too late—go to Emmanuel Lutheran Church this Sunday!"

The minister does his solos at fellowship meeting, church suppers, and other church gatherings where large groups of his congregation are present.—R.N.S.

## DENNING FIXTURES FOR CHURCH PEWS

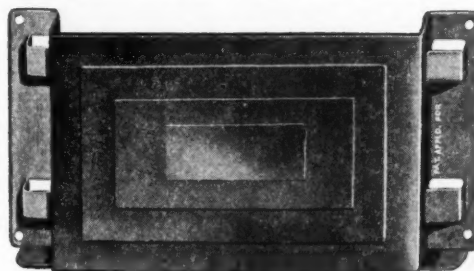


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Richly finished in light bronze,  
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### DENNING'S ENVELOPE HOLDER



The Denning Manufacturing Co.  
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### Editorials (From page 7)

many border line cases where the courts will render split decisions. The lawyers who represented the Champaign school board admitted technical violations but argued that they were so small that the total good accomplished was such that the minute violations should not bring a decision against the religious classes.

On the whole we are glad for the decision. Protestant churches have much more to gain than to lose by a strict interpretation of the constitutional guarantees of religious freedom. We hope that there will be faithful adherence to this decision in all parts of the country. Week day classes in religion should not be held in public schools, sectarian religious services should not be housed in public schools; children bound for sectarian schools should not be carried in public school conveyances.

One immediate effect in the Protestant churches should be a change in architectural designs to provide for educational rooms. Week day religious education will go on and continue to grow. The classrooms, however, will have to be in the churches rather than in the public schools. Our architects might as well start to plan classrooms for this instruction. The classes belong in the church, not the schools. Churches should plan to take care of them.

Some churches may decide that they will go farther than to sponsor a few classes in religion. There has been a definite movement in the country toward the re-establishment of church schools which offer complete curricula of education. We doubt if this tendency will grow to the point where it will challenge the public schools. But you can never tell. Churches, as a whole, have not been satisfied with the moral influence of public schools.

At least, this decision has thrown the matter back upon the churches. We suspect that the day will come when we shall all be glad that it has worked out in this way.

## One Hundred Years of Christian Service

CHRISTIANITY has had its great men and women. Their stories are repeated in each new age. They were mostly ministers, missionaries or teachers. Those who have the less dramatic task of preparing and distributing the literature and equipment so necessary for successful religious programs have very seldom been heralded among this select few. Yet, a survey of the religious publishing business through the Christian centuries

would reveal a group of truly consecrated Christian men and women who have selected this area of activity to make their contribution to the faith.

This thought comes to mind as we appreciate that one religious supply house in America is just passing the first century mark and facing the second. It was 100 years ago that Edward Goodenough separated himself from The Methodist Book Concern to establish his own business. He had in mind the distribution of literature and supplies which would serve the churches—particularly the growing Sunday schools of the day. It was hard work at first. The nation was already under the clouds of the approaching Civil War. But following that conflict all Christendom took great steps forward and this business which had now received a junior partner rose with the new prosperity. Goodenough & Woglom had a distinctive part in the rise of religion in the concluding years of the nineteenth century.

Harry G. Simpson, the president of the company today, has spent most of his life with the business. He began as an office and errand boy and won his way by conscientious work and understanding. Like his predecessors he is a deeply religious man. He was growing to manhood in the greatest days of the American Sunday school and knew personally some of the great figures of that period. It was the day of Heinz, Wanamaker, Lawrence and Wells. These last two he knew very well.

The editor of *Church Management* has been thrilled at table conversations with Mr. Simpson as he has told of the great days of the Sunday school when the institution of which he was the superintendent had an attendance of fifteen or sixteen hundred. For the past twenty-seven years he has been the superintendent of the Sunday School at the Bushwick Avenue Methodist Church of Brooklyn, New York, and is at present the official lay leader of that church. It is interesting to note that the Bushwick Avenue Church has had but two superintendents in its entire history. Mr. Simpson's predecessor, Dr. Frank F. Brown, secretary of the World Sunday School Association, served in that capacity for thirty-five years.

The company has always been located in Manhattan. We doubt if it ever had a better location than that at present, 150 Nassau Street. In a commodious suite of offices and sales rooms which gives clear view in three directions the visitor finds this modern store and shipping house. We hope that it will have many prosperous years before it as it starts its second century.



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